

The Baptist Record



OLD SERIES, VOL. XXXXI.

"THY KINGDOM COME"

JACKSON, MISS., JAN. 16, 1919.



NEW SERIES, VOL. XXI, No. 3.

Kentucky Baptists are out to raise \$1,400,000 in five years for education; half of it to go to Georgetown College.

The recent Baptist convention of Utah, met in a church forty miles from the railroad. Magnifying the country church?

Our home during the preachers' school at New Albany was with Brother C. S. Sullens and family. There could have been none better.

Pastor J. J. Mayfield was recalled at Pontotoc for another year with an increase in salary of \$300.00.

Moody Bible Institute is said to be preparing a class of missionaries in Russia. While Baptists are talking about it and claiming the land as theirs, others get it.

The editor is grateful for the many letters and personal words from brethren who express satisfaction that his service with the paper is to be continued. Yours for better work.

Rev. G. W. Riley has resigned at Plano, Texas, and has other work in Texas under contemplation. He and his would be good folks to bring back to Mississippi.

Information comes of the resignation of Pastor Bostick at Columbia. He is too valuable a man to allow him to be given to some other state. A chance for some good church.

The new pastor at Okolona, Brother Gough, is a big preacher, and his two hundred pounds is all responsive to the needs of the work in Mississippi. A hearty welcome.

The Winter Theological School at Louisville for brethren in that part of Mississippi was called off on account of the cold and snow. Not used to them.

Many preachers seem to start their sermons with the fear that they will not occupy the full time expected of them and conclude with occupying a good deal more.

The churches of Memphis conducted a training school for their Sunday School workers last week. In spite of bad weather the work went well and many went forth with bigger purpose and better preparation.

Dr. F. C. McConnell of Atlanta says if there is a church in Georgia which receives a member on his alien immersion he doesn't know it. We have heard of a few in Mississippi who would in case of a big fish.

Pastor J. W. Derrick rejoices in paying off the indebtedness of the new church building at Ripley, and also at Chalybeate, the location of Timpah County Agricultural High School. He has a record for this kind of work.

We were told that Dr. Webb Brame, recent chaplain in the army and located at Camp Pike had been called to Drew and Ruleville. He is the kind of man needed in Mississippi, an A-1 pastor and identified with every good cause.

Dr. W. E. Berry, business manager of Blue Mountain, has recently resigned his pastorate at Academy Church where Dr. Gambrell says the decision to make Blue Mountain College was formed under a big tree which still stands. Bro. Berry has been pastor here for twenty-seven years, but the increasing burden of college business required his full strength.

Isolation is next door to desolation; therefore keep close to God and mingle oft with His people. You will widen your fellowship and fertilize your intellectual and spiritual life by reading the religious paper, and a good book now and then.

Prof. P. H. Lowrey recently in the air service in the army is back at home and his friends hope he will resume the work of teaching English literature in Blue Mountain College, though he is considering some tempting offers in the field of journalism.

The church at Indianola has sold the old home used by the pastor and on last Sunday a building committee was appointed to start the building of one in keeping with the progress of the church and the town. They already have a good lot next to the church.

Last week passed away one of the faithful servants of God, Rev. J. P. Hickman. He was a long time pastor at Durant and of other churches in Holmes county. He has not been in active service for a few years on account of feeble health. He was a good minister of Jesus Christ and has a great reward.

We call special attention to the advertisement of the Merchants Bank & Trust Co., which appears in this issue. Mr. Hartfield, president of this bank, and Mr. O. B. Taylor, vice-president, are leading members of the First Baptist Church and prominent workers among the Baptist Laymen of the state. Theirs are good hands to commit your savings to.

The first to go among the chief characters brought to the front by the recent war was Hertling for a year the chancellor of the German Empire. He was a Bavarian and a Catholic, belonging to the Clerical party (Romanist) in politics. He was conservative and not popular; was a go between for the German government and the Papacy.

The death of Col. Theodore Roosevelt at his home last week removes one of the most prominent figures of our generation. He became President by the death of Mr. McKinley and then by election. He had a strong personality, great courage and unquestioned honesty. His poor health for a year past made him specially critical of others.

Dr. Lawrence Lowrey who received his Ph. D. degree from Columbia University, and was given a position in Smith College, entered the army as a private but later was given a commission as lieutenant in the officers training school at Camp Taylor. He was recently given an honorable discharge from the army and will spend a while in California before returning to Smith College. We were glad to see him recently on a visit to Blue Mountain.

Daniel Boone said he had to move when neighbors began to get within ten miles of him. They were too thick; he couldn't get a good breath, so he went further West. But today the world is getting too small for the people, not because they are too many or too thick, but because we are jostling one another from one side of the world to the other in thought. A man in America is looking into the backyard of his neighbor in China. Means of communication have put us very close together and the world is getting small, too small for the sweep of our inquiring minds. Well it may wind up before long and other worlds be open to us to travel and study in.

Those in charge of the program for the Baptist State Sunday School and B. Y. Y. U. Convention are sparing no pains to get the best for that occasion. Announcements cannot yet be made definitely, but they are hoping to have with them Dr. W. B. Riley of Minneapolis, for several inspirational addresses. He is one of the strongest spiritual forces in America. Effort is also being made to have Dr. McGlothlin in the program. The meeting is at Aberdeen March 18-20.

The Baptist Courier has been examining the figures of the Federal government which show the prevalence of venereal disease in this country as shown by army reports, and adds, "Why the South makes a worse showing on this ominous table than other sections is more than we know." We are surprised that the reason for it so clearly at hand did not occur to the Courier. We say it without any race bitterness, and knowing that the white people have nothing to boast of, but we say only what everybody knows that the low place given the soldiers from the South in this matter is due to the condition among Negroes.

One of the distressing things in the experience of Christians is that our moments of uplifting and consciousness of good progress are so soon followed by sense of shame and rebuke at failure and sin. If it is of any comfort to you in this condition you may remember that Jesus had just highly commended Peter by saying, "Thou art Peter and on this rock I will build my church—and I will give thee the keys of the kingdom," and the words were hardly uttered, when He had to say to the same man, "Get thee behind me, Satan." Our progress is made in spite of our backsliding and oft infinities. Keep up the fight. A bruised reed will be not break.

Anybody who visits Blue Mountain will wish to go again, and so when we got as close as New Albany we must needs go on to this Baptist garden. It was a joy to have fellowship again with the Lowreys and the Berrys and a whole lot of other good folks. Full up and busy they are, but never too busy to show the greatest Christian courtesy to everybody who comes. The girls swarm around there and it gives increasing joy to remember the wise action taken by the recent Convention in reference to the college. The treasures of two generations are stored here in material and in affection, in brick and blood and brotherly love. It was our good fortune to be there at the time of a recital by pupils in the music and expression departments, and it reflected great credit on all concerned.

Why he didn't join the church was told by Brother Heath at New Albany last week and it may help the rest of us to repeat it. He had been a Christian for several years, but not a church member, not having any special convictions on that subject. He had now come to manhood and located in a new town. He decided to go to church the first Sunday and had made up his mind to join. As he walked in the usher was busy and he proceeded down the aisle alone and seated himself in a comfortable pew near the front. Soon the usher came and leaned over as if to speak with him. Supposing it to be a confidential matter, he rose and followed to the back of the house where he was seated on a black bench. He waited for the usher to explain, but he hasn't explained yet. Afterward he learned the pews were rented. Sounds like a chapter in James about the man who came in with a gold ring and another who had the fine clothes. But the devil outwitted himself in this case for Brother Heath afterward joined a Baptist church and is now preaching the truth.

LAICHOWFU AND THE NORTH CHINA MISSION CONFERENCE.

(J. F. Love, Cor. Secy.)

A day's ride from Pingtu brought us to Laichowfu and to such a welcome as we shall never forget. A few miles out from the city the writer had exchanged the "chontza" for Brother Stout's horse. He himself had ridden out to meet us. Riding on ahead of the procession we presently found ourselves confronted by the advance guard of the missionaries who had led out to the country the delegates attending the North China Baptist Association, which was in session in Laichowfu. Halting for a word with the missionaries we rode through a long procession of Chinese brethren and then through a similar procession of Chinese sisters. It was a scene that gives one a tender heart and that fills him with thanksgiving. Many of these men are rugged pioneers for Christianity in China and the marks of their toil are upon them and the transfiguring of the grace of God was in their faces which bespoke their cordial and joyful welcome. Even more than the men the women beamed the true Christian fellowship and cordiality. According to my brief observations there is no other such evidence in China of the transfiguring power of the Gospel of Christ as that which shows in the faces of Christian Chinese women and differentiates them from the heathen women about them. I can now very well understand how an old heathen in the early days of Christianity was led to exclaim: "What women you Christians have!" In every case where the grace of God has wrought in the heart of a Christian woman the effect is seen in her face. I am persuaded that if my Christian sisters at home could see the thousands of foot-bound heathen women tottering and hobbling in distortion and pain and at the same time see how our missionary work is taking the bands off the aching feet of children and transfiguring the faces of women by the Glad Tidings there would, notwithstanding the leadership which our women have already taken in Christian benevolences, be such an increase of offerings to Foreign Missions immediately as would gladden the heart of every missionary in China and set multitudes of these tortured captives free.

But I was telling about the welcome at Laichowfu. Passing the lines of Christian men and women and approaching the compound we were greeted by band music, such as gave us a homey feeling. The fervent-hearted S. E. Stephens and his evangelistic helpers were making the very Heavens ring with such music as they use to capture the countryside and bring the people under the spell of the gospel. We have heard some of the great orchestras at home but we have never heard sweeter music issuing from horns and flutes than those Chinese players gave for our welcome.

The North China Baptist Association in session at Laichowfu gave us our first opportunity to address a really great Chinese audience. There was an enrollment of nearly 100 male messengers. Nearly all the native pastors and evangelists were present and it was our pleasure to speak to them several times, twice making informal addresses. We will not attempt an account of the Association as doubtless one of the missionaries will follow the usual custom and give to American readers some account of this, the largest Christian Chinese gathering in the world. We must say, however, that we found an inexpressible delight in these disciples of our Lord and in speaking to them concerning our "like precious faith," we had long desired to know Pastor Li who is the best known among Southern Baptists of all our Chinese preachers and who in his faithful Christian ministry has, as he told me, baptized nearly 4,000 converts. I studied his strong face yesterday when he came to tell me goodbye, and we sat together in Brother Morgan's study for a season of heart to heart conference about the holy task of bringing Christ and the Chinese into loving relations. His evident deep experience of grace, his humility, his accurate grasp of the Gospel and his large vision for this Kingdom enterprise impressed me profoundly. There are other younger but faithful and useful men among these Christian Chinese preachers such as Brother Wang of

Western Shantung, young Pastor Li of Pingtu, and Pastor Sen of Tsingtao. The first morning after my arrival in Laichowfu I woke to hear the Chinese Christians at their early morning worship nearby singing in sweet melody to the tune of "Kentucky," "Descend, Oh Holy Ghost, Descend." My spirit was aflame and my imagination quickened and I had vision of the day when all nations, kindreds, tongues and peoples shall raise a common anthem of praise to our Holy Redeemer.

All of the associational meetings were held in the church without heat of any kind to temper the rigors of the North China weather. Because of the pressing needs of more vital character all over our mission fields there has not been money for either heating plants or for fuel in the houses of worship. No matter how severe the winter or how piercing the winds that sweep down from the north into this part of China those who come to hear the gospel in our churches are without the blessing of a warm building, which we would consider essential in the homeland. When we addressed the association on Sunday both the speaker and the interpreter wore heavy overcoats and even then some discomfort was experienced. Southern Baptists may be assured that the money which they give to Foreign Missions is being used to meet only the most urgent needs and there is a saying among the missionaries that a Baptist dollar goes farther than money from any other source that is invested in mission enterprises.

We had the pleasure of addressing the North China W. M. U. which held its annual session on the compound while the Association was in session. We were gratified indeed to find so effective an organization of the women. The Union was organized in 1912 with three societies and now there are 16 societies, four Sunbeams and two Royal Ambassadors reported, with 25 delegates to the meeting besides the missionaries. The W. M. U. has a total membership of 633. We spoke to them briefly, and by request Mrs. Love spoke somewhat more at length. It was a joyful meeting and will send its light into many dark places in this land where so much gloom rests upon the homes of the people.

Following the Association the Mission Conference convened and lasted for two days. Day and night we conferred and prayed about problems and difficulties. We can only hope that the conference will result in such good to our North China work as will fully compensate the time and expense which it made necessary. Southern Baptists will be glad to know that one of the first things offered to the conference was a resolution by Mr. C. N. Hartwell, the worthy son of the distinguished and beloved Dr. J. B. Hartwell of honored memory. It reads: "Resolved, that we most emphatically assure the Foreign Mission Board that it can depend upon the sympathetic co-operation of the North China Mission in carrying out the thoroughgoing constructive denominational program which Southern Baptists have announced through their Convention." The resolution was enthusiastically passed. It is quoted to show my readers how the missionaries feel and think upon a question which is engaging our people. I may say that the resolution was evidently the result of much experience and intelligent observation of tendencies on the mission field. These missionaries have had opportunity for close dealing with certain missionary problems and policies and have had opportunity to mature unbiased judgments. Mr. Hartwell is a man of fine culture, generous sympathies and fraternal spirit but he is jealous of the great cause to which his father gave his long life and splendid powers and to which he himself is devoting his exceptional talents. The missionaries seemed to understand the motive and the need of the resolution and it was passed unanimously without debate.

At Laichowfu we have the Mayfield-Tyzer Hospital for men and the Kathleen Mallory Hospital for women. The first of these is a fine memorial to two useful Christian gentlemen of Missouri, Dr. Mayfield, who has entered upon his rest, and Dr. Tyzer, who still serves and gives. The latter of these institutions is a beautiful

memorial to the gracious Christian woman who leads our Southern Baptist women in Kingdom service. Dr. and Mrs. Gaston preside over both these institutions and are greatly beloved. They are in need of a residence after many years of faithful service and self-denial in the interest of Christian healing. The girls' school for which another noble Christian Missourian gave \$3,000 has broken ground for the new building which when completed will add charm and strength to this group of Christian institutions. Miss Willeford, who has distinguished herself among her Southern sisters by her long and fruitful service in China, has her Bible women training school here and is doing an excellent service. The Laichowfu Boys' School is here and in addition Brother Morgan is doing a splendid preacher training work. During the Association and the conference we were entertained in the home of Brother and Sister Morgan and such delightful hospitality and fellowship did we have! These dear friends have placed us under lasting obligation.

THE END OF THE WAR AND ROMANISM.

The eleventh of November, 1918, marked the end of the Hohenzollerns and the Hapsburgs. Germany has been defeated and that so terribly that she will never again be a menace to the liberty and freedom and happiness of the world. The greatest militarist the world ever saw has been driven from the throne and his fruitless dreams of a world empire have not only failed to materialize but they have turned to his own shame and condemnation, so that the whole world looks with shame, scorn and disgrace upon the man that sought to enslave the world. "No man's land" has been eliminated, and is no more but the ex-Kaiser is certainly "No land's man."

While glad America joins the nations of the earth in looking with shame and disgrace upon the man who sought to enslave the world, sleeping Baptists and Protestants are encouraging a foe that purposes and plans and promises and even swears to be and to do practically the same thing that the Kaiser sought to do. I refer to Romanism. I am not sounding a pessimistic note nor shaking a mummified skeleton before our readers when I say that the Roman Catholic Church is seeking to subject the world to the beliefs and practices and customs of their church. The one great thing which Romanism has sought in the great war that has just closed is temporal power. Every thing they have done has been directed toward that one purpose. This is a fact which a great many Protestants and even some Baptists deny but good Catholics do not pretend to deny it but they freely and frankly admit it. In justification of this statement I quote from one of their leading papers, The National Catholic Register, the following recent editorial:

"It is God's plan that the Holy Father of Rome should be the temporal and spiritual head of his kingdom on earth. It is the same today as in the time of the first Pope. The best way to accomplish this is through political power, through religious education and service. God has doubly blessed the Catholic Church of America by placing one of its most faithful sons at the right hand of President Wilson. Next to the President, Hon. Joseph Tumulty, Knight of Columbus, 4th degree, wields the greatest political power in America and as a true Catholic he is exercising the great trust which God has given into his hands for the glory of the Holy Church. Through his tact and zeal he has created a warm friendship between the Catholic church and President Wilson, together with the Democratic party. Through the efforts of Hon. Joseph Tumulty, President Wilson has practically granted that education in the Philippines should be under the control of the Catholic church; and that religious activity in the great American army shall be under the direction of the Knights of Columbus."

This is only a small part of the editorial but its enough. It speaks for itself. It needs no interpretation. Would to God that Baptists and Protestants might be awakened to the above facts. So mote it be.

B. C. LAND,

DR. GAMBRELL ON ROMANISM.

Commenting on the claim of the Catholic Register that the Catholics in this country are in league with the Democratic party, Dr. Gambrell makes the following remarks:

This Catholic deliverance is very remarkable, both for its candor and clarity. It reveals both the heart and the methods of Rome. It should be studied line by line till its contents are mastered. It proclaims the doctrine of the Pope's headship over all human affairs, temporal and spiritual. It asserts that whatever is consecrated to the Catholic church is "sacred and blessed." Under this doctrine indulgences were sold, heretics burned, princes deposed, and all the iniquities of Romanism justified. The utterance by this authorized writer, lets us know that the Catholic Church is a political organization, that it is in politics to serve itself, and that it is ready to unite with the Democratic party to control America on the give and take principle. Presumably it would unite with any other party on the same principle, if it could hope to succeed. We also see in this article the ready use Catholics make of everything to advance their cause. Hon. Joseph Tumulty is warmly commended because of his "holy zeal" for the Church and his deft handling of the President to advance Catholicism. In the view of this accredited Catholic writer every Catholic office holder should zealously use his office to help his Church. This is real Catholicism, undiluted by Americanism. It is in full accord with the age-long history of the Catholic hierarchy.

This remarkable article gives the Catholic interpretation of some very disagreeable incidents of the war. I do not undertake to pass on the correctness of the view of its several parts, nor as a whole; but pass it on, as the Catholic explanation of some facts that I think ought not to have been facts. Here are the outstanding features of the case that set the National Catholic Register to boasting. In the course of events every non-Catholic Christian body in America was barred out of the camps, and the Catholics had free access to the camps for their buildings and their denominational work on both sides of the sea. And in a great so-called non-sectarian drive for war work funds, the Catholics get the rise of \$30,000,000 for their special work. Not another Christian denomination was recognized in any way. It may be well to say, that the Y. M. C. A. did not and could not represent any denomination. I betray no confidence when I say Brother Truett wanted to go overseas as a simple Baptist preacher, but he was not permitted to do it. He had to wear a "Y" uniform or not go. Our boards wanted to send me, but were not allowed to do so. We besought, we protested, we did all we could to get some privileges, but nothing could be done. The Catholics swarmed over in their clerical garbs and used their special privileges and the great sums given them in the interest of their Church. It is in this way that they hope to swing 1,000,000 boys their way.

These are the potent facts. Has the National Catholic Register given the true explanation? I don't know, but there was some sinister influence at work to prevent the right ways of the Lord and of America, too.

It seems certain that emboldened by their magnificent success in wresting special governmental privileges out of the exigencies of the war, the Catholics are to go on and capitalize their gains by putting on a nation-wide program. The proposition is to combine the Catholic Church with the Democratic party and so make a dominant American religio-political party on the give-and-take principle, between the two contracting parties. This is no novelty. It has been in operation in New York City a long time, as well as elsewhere. Catholic Democrats, with some others, for effect, hold the offices and vote millions yearly out of the public treasury to Catholic institutions. Consistently, and as naturally as ducks take to water, Catholics take to public money.

There is every reason to think that the Catholic Church has been tremendously boosted by the

war, and it will not fail to push its advantages. One of its American cardinals has come out flat-footed in favor of a papal representative at the peace table to settle the future of Europe. Not all the Catholics in America, but the hierarchy is just as much for a union of civil government with their church in America as the Pope is for dominion in Italy or elsewhere.

Baptists and others have been put at a great disadvantage. The unionizers and the Catholics, working in accord, have had full swing in the greatest times we have ever seen. And they still occupy the war stage, all of it. We must recognize accomplished facts, face the difficulties made for us, get under the heavier burdens, and prove ourselves worthy of our ancestors by matching difficulties with a new consecration and valor. One good thing has already resulted. Baptists, of every section of the country, and all shades of opinion on other matters, have been brought together on the war issues. The first try out of the Catholic combine with the Democratic party in national politics proved disastrous. There are many reasons to believe that the South, after the war issues are settled, will not be so completely shut up to one party. Naturally prohibition and woman's suffrage will soon be settled. We will then face the Catholic issue in politics. No party will live in the South that dickers with Catholicism. The great non-Catholic denominations, side-tracked during the war, will smash sectarianism in politics as irredeemably as the Kaiser and his military machine have been smashed, and thousands of true American Catholics will help to do it.

I am for a great united Baptist army and program as big as the world, carrying the truth of Christ around the globe. There are more than 7,000,000 Baptists in the United States. All their inwrought convictions, all their spiritual energies, all their potentialities, developed to the full, ought to be elicited, combined and turned loose on a needy world. This is the best way to conquer all difficulties and win out for our Lord. The Allies began to win from the day the Americans declined to retreat and initiated an offensive policy.—Baptist Standard.

THE PAPERS AND THE UNION MOVEMENT.

(By J. B. Gambrell, D.D.)

Secretary Love in his book on the Union Movement, started a discussion. It was due. It was inevitable. The discussion ought to have been brought on a good while ago. Very few people, even ordinarily well-informed people, have any idea of the complexities, the strength and the longings of the Union Movement, both at home and abroad. It is led by men of tremendous ability, and financed practically without limit. It falls in with the trend of the times for consolidation and bulk movements. It definitely aims at the merging of the denominations. The Federal Council of Churches, just one part of the movement, which unhappily, is endorsed by the Baptist World, is as definitely committed to the destruction of the Baptist denomination, as a separate organization, as the Baptist World is committed to immersion. The Sunday School Union is also definitely committed to the destruction of denominationalism. The Edinburgh Conference, through its continuation committee, led by Dr. John R. Mott, is also definitely committed to that program. There are other organizations that are sympathetic.

For the pedo-baptist denominations this is not so bad, for they are all of one family. They symbolize together. But for Baptists it is simply the end of us, and the end of our testimony to the great principles that are just now revolutionizing the world.

I do not stop here to submit the proof of the propositions above set out, but the proof is at hand.

The secular press is largely sympathetic with the Union Movement. Many sociologists favor the one community church in rural districts. Sometime ago the Saturday Evening Post pub-

lished a scheme for the church of the future. That scheme would completely end the Baptists. To try the thing out, I wrote the editor of the Saturday Evening Post to know if an article written in proper terms and within proper lines setting out the Baptist view would be accepted. It was declined. I say now that it is time everybody who believes it is worth while for the Baptist denomination to continue its distinct testimony and service to the world, to wake up. The same spirit in England has destroyed the power of the Baptists of that country. The North is largely affected, and the movement is knocking at our doors.

The first thing is a fair, fraternal, straightforward discussion to enlighten the people. Such a discussion should be as open and sincere as the sunlight, and as genuine as the rocks. The movement seeks everywhere to ensnare itself in a sentimentalism, which goes under the fine name of love. We need, here, to be reminded that "love rejoiceth in the truth," and we do not need to preface every remark concerning methods employed to delete the truth and create an over-head management for the Baptists and others, by protestations of love. We need to go straight to the facts, and if some people do not now understand that it is quite possible to love a man without loving his errors, they may learn that in the course of the right kind of discussion. The highest expression of love is to be found in an honest effort to lead people to the truth. I hope to do my part in the discussion of this movement, which one of its advocates affirms is of equal importance with the reformation. I will waste very little time on compliments, but honestly, I shall seek to take care of the truth, believing that the truth, rightly cared for, will take care of the world.

Our Baptist papers ought to be looked to now by the common Baptists for information and protection. They have a duty to perform in the war with this distracting and destructive movement, and not one of them should shirk. First of all, men trusted by the denomination for leadership, should thoroughly acquaint themselves with this movement. They are the watchmen on the towers—our editors, theological professors, college men, secretaries and such like. We need now a Pauline type of courage, a courage that will blink at nothing.

In my busy life I have not seen all the papers. Numbers of them, I have noticed, have come out with a square front against the movement. The Chicago Standard has said some very pertinent, true and timely things in the way of warning. The editor has told his people frankly that this thing must be dealt with and, if I recollect correctly, has said that the interest of the Northern Convention is involved. Whether these are the words of the Standard or not, they are true.

I have read with deep interest an editorial in the Religious Herald. It is written in excellent spirit, and carries with it an appreciation of the work Secretary Love has done in his book; but, it appears to me that the editor has not grasped the deep meaning of this movement. I suggest a thorough study of it. All the editors had better study it, through and through.

Editor Pitt, in his editorial, indulges some pungent criticisms of a class of Baptists in the South who are contrary to all men. His criticisms are far within the limit of reason and righteousness. I have had to do with that class now for fifty years. They are acrid, censorious, fault-finding, and love nothing so much as a disturbance in the denomination. I can scarcely think of the harm they have done the souls of men, weak churches and un-informed Baptists, without tears. They are a great hindrance. But we should all remember that Unionism, in any form, is no remedy for landmarkism. The two extremes help each other. Why can't the sane element of the denomination unite in a thoroughgoing, hearty way on the great program laid out by the Southern Baptist Convention, in Nashville, and help bright the extremes, both ways, to a

(Continued on Page Seven.)

The Baptist Record

Daniel Bldg.

Jackson, Miss.

Phone 2131.

\$2.00 PER ANNUM.

PUBLISHED EVERY THURSDAY AT

JACKSON, MISSISSIPPI

BY THE

MISSISSIPPI BAPTIST CONVENTION BOARD

P. I. LIPSEY, Editor.

Entered at the postoffice at Jackson, Miss., as second-class matter.

When your time is out, if you do not wish paper continued, drop a card. It is expected that all arrearages will be paid before ordering paper stopped. Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

EDITORIAL.

WAR ENERGIES AFTER THE WAR.

This is not a suggestion as to fighting our battles over again. There is no credit in getting belligerent after hostilities have ceased. The world does not think highly of those who were "invisible in war and invincible in peace." Nay, this is to call attention to the need of learning from the methods and utilizing the energies awakened by the war that was thrust upon us. Our people were by the blare of the bugle "awakened as a man out of sleep," and energies patriotic and religious were set in motion of whose existence were conscious but dimly if at all. These energies had hardly attained their speed when the war came to an end. Praise the Lord! Many a man looked around on the eleventh of November and said, "Why, I was just getting ready to fight." Perhaps there was a case of disappointment here and there because of emotions awakened and not spent. Any way the blood had just got into good circulation when the armistice was signed.

Is this situation for naught, and is the awakening to be in any measure a disappointment? Is there no transformer for this energy by which energies suddenly called into exercise may be transmuted into the service of peace? You may be sure that men in business will be found hastily adapting themselves to the changed conditions and setting their sails to take advantage of the changed direction of the breeze. Factories and sales agencies are being transformed to a peace basis and the tide of trade will soon be running into new channels prepared for it. There will be a transformation without great loss of energy. There will be problems but they will be solved. But what about the churches? Will the children of light be as wise for their generation as the children of the world?

You have already seen or heard the plans of some semi-religious organizations for perpetuating themselves and for utilizing the energies that have been loosed in this war glacier. You may question the need of them; you may criticize their plans or be puzzled at their motive. But the heads of the Y. M. C. A. organization are already stringing their lines of rails and wires and calling for capital to convert war enthusiasm into social centers of influence in peace times. Mr. Mott is familiar with Continuation Committees which preserve control for a group of men and give an organization perpetuity of influence in determining policies and forming opinion. What others are doing in business and in social organizations, those who love the gospel and church of Jesus Christ, must do as members of His body. Our churches must be alive to the world's needs and must utilize the forces now awakened to supply these needs.

Many young men who have gone into the army because it furnished the opportunity for sacrificial and unselfish service, and made its appeal to the finest heroism they knew, many of these ought now to hear the yet higher call to the service of God and men which is open to them in the ministry of the gospel, whether at home

THE BAPTIST RECORD

or abroad. The civil war made many preachers, both because the need became apparent and because men were prepared for it by soberly facing the most serious things in life and death, and by the schooling of self immolation on the altar of patriotism. We ought to pray that God may turn these men with newly awakened impulses to service of humanity into the ministry of Christ where it may find its finest and highest opportunity and expression. What a joy to see it!

But this is only one of many ways in which war energies may be turned to good account after the war. In the churches at home, a larger vision of our mission is given us, and a greater readiness to serve is available. There are more things to do, and better and bigger ways of doing the old things. The social instinct is to be recognized; the spirit of comradeship is to be utilized. The bigger program is now possible. Men are talking in bigger figures than ever before. We are forgetting the things behind. We are past them forevermore. The metes and the methods for obtaining large sums are now ours for use in the church. Men are ashamed now simply to set a mark in benevolence like that before the war. It doesn't look manly and we see that it doesn't please God or satisfy conscience. We are doing the impossible of yesterday. Apportionments of last year are in the discard. We are girding ourselves for \$3,000,000 for the old preachers. We are out for \$15,000,000 in the South for Baptist Education. We will get all of it and more. We will be sorry we set the figures so low. The Home Board is now ashamed for asking for only \$1,000,000 this year, and the Foreign Mission Board is sorry they limited themselves to \$1,500,000. "Awake, Awake, put on thy strength, O Zion. Arise shake thyself from the dust and set on thy throne."

SIGNS AND SIGNS.

There are signs and signs, as Jesus indicated to the people who came to Him seeking for a sign. There are some which appeal to and satisfy the physical senses, and there are others which draw out the mind to activity and require it, which satisfy the heart and soul, which appeal to the moral nature in man. The former do not long satisfy even the lower and fleshly nature, for the demand was made for them before the miracles already wrought had hardly passed out of sight.

Jesus had just fed the four thousand, and lo they are upon Him with a demand for a sign. Their eyes and their appetites must be glutted with more miracles, and bigger ones. Their maw of curiosity grows as each evidence of divine power is given them. They are like a gourmand whose medical rotundity grows with each feed, but whose legs become increasingly diminutive and incapable of locomotion. They stared at the miracles and fe don them and—asked for more.

Jesus makes it plain that His miracles are not intended to satisfy curiosity, but to awaken conscience and produce the sense of the presence of God. There are sometimes hangers on to the churches charity fund who have no interest in the churches spiritual ministry. And there are philanthropists, after a fashion, who feed men's bodies or make them comfortable only to find that the more comfortable and full the body the more soundly the soul is asleep. It is the soul hunger that Christ would awake and satisfy. If this can be done by feeding the five thousand and following it with a discourse in the synagogue on the bread of life, well and good. If it can be done by the discipline of famine and fasting, it is better so.

But Jesus clearly intimates that there are signs aplenty for those who have eyes to see them and minds to read them. The steps of God are visible in the heavens above and audible in the earth beneath, in the larger dealings with the race and the nations, but also in the smaller sphere of our individual lives. The daily papers and the daily routine of life are full of religious instruction and significance to those who have ears to hear and eyes to see. The whole earth is filled with his glory.

Thursday, January 16, 1919.

NEW ALBANY SCHOOL.

We had snow and frost and rain and sunshine and a fine time. This was one of the six winter schools planned by the Convention Board for preachers and other workers. The preachers were there to the number of about twenty-five, but the other workers were scarce. There was however a faithful group from New Albany Church and on the last day, one of them, Brother Kennedy, was provoked into making a mighty good speech. Of course Pastor Tull was there as master of ceremonies, not only making everybody comfortable in body and easy in mind, but contributing to the value of the program by saying good things. He has had a good deal of experience in this kind of work which served him well in this instance; but he says this was the best institute of the kind he has ever seen. The pastors in this territory are largely responsible for it, for they filled their places on the program with great acceptance. Pastors Kimbrough of Blue Mountain, Derrick of Ripley, Wesson of Holly Springs, Mayfield of Pontotoc, Gaugh of Okolona, Farrow of Amory, Gullet of Blue Springs, Powell and Shepperd of Derma, Caldwell of Vardaman, Heart of New Albany, Weaver from Tishomingo, and J. A. Rogers from most everywhere made it a live meeting. There were others too who may slip me at this particular moment, but who will come often into memory hereafter. Pastor Cloar of Tupelo, was called away before we got a chance at him and other pastors were kept away by unfortunate conditions.

Those who were there stuck to their knitting from early morning till late at night. We had visitors too. Dr. S. Y. Jameson, enlistment secretary of the Home Board in Atlanta, brought three great messages, beginning with "Have the Baptists a Mission Today?" Dr. McGlothlin of the Louisville Seminary, well known and highly esteemed in Mississippi gave us the same number on Education, Home Missions and The War's Effects on Religion. Our budget man, N. T. Tull, who may be known as "T. N. T." because of being a full brother to dynamite, brought a message every night on church finances. The brethren drank it in and their churches will be the better for it. The editor was on the program twice a day with a study of the Bible teaching about the church, and he enjoyed it too. The people of New Albany expressed a wish to have the school again and the preachers are heartily in favor of it, but all seemed to think the first week in January the wrong time as many business enterprises are then summing up the old year's work and making ready for the new. There was a feeling also that the next time it would probably be well to get down to the study of some book in class, though there was not much time allotted anything but lectures and conferences from 8:30 a. m. to 9:30 p. m.

FIRST PURE.

That is what James says about the wisdom that cometh down from above. It is in contrast with much that men call wisdom in the ordinary affairs of the world. Pure then means free from self-seeking. That is quite different from what is ordinarily called wisdom. The man who is commonly called for seeing or shrewd, or sagacious or smart is one who knows how to turn anything and everything to his own advantage; one who can capitalize conditions and convert circumstances to his own preferment, financial or otherwise. That is the usual conception and you may interpret men's language that way in almost any group or conversation, of preachers or other people.

If we could see things as they are we should probably speak quite otherwise. James calls it "earthly, animal, demoniacal." You had as well try to fix a telescope properly on the North Star when your little boat is being jiggled by the play of wind and waves as to try to look straight at the truth when you are being bobbed up and

(By S. J. Porter.)

(The following is Dr. Porter's first sermon as pastor of the First Baptist Church, Oklahoma City, delivered last Sunday morning.)

"And the birds of prey came down upon the carcasses, and Abram drove them away * * * And it came to pass, that when the sun went down, and it was dark, behold a smoking furnace, and a flaming torch that passed between these pieces." Genesis 15:11, 17.

After long experience of delayed expectations Abraham was drawn close enough to God to hear him say, "I am thy shield, and thy exceeding great reward." At last he learned that God was more than all his gifts. Through patient waiting he had come to be the friend of God. Friends are valued, not so much for their gifts, as for themselves. With Abraham friendship reached its crown in the friendship of God. In the midst of tumult, violence, and disappointment he had seen much to suggest the thought that God's promises could never work themselves out in the face of the rude realities around him. God, therefore, vouchsafes to him a plainer and fuller revelation which was made the more emphatic by the three-fold form of a sign, a covenant, and a promise.

As Abraham desired and obtained a fuller revelation and closer intimacy with God, so a present-day need for us all is an awakening to the fact of God's presence in life. In his portrayal of Tomlinson, whose god was "only the god of a book," Kipling describes a common, average character in life. It is told that in a certain Danish Protestant Church, even in the nineteenth century, worshippers kept up the custom of bowing when they passed a certain spot on the wall. The reason, which no one could tell, was at last discovered when the removal of the white-wash revealed a Roman Catholic Madonna. The people had bowed for three centuries before the place where the Madonna used to be. So there are those who worship God. His name is only a word which they use to cover ignorance; to others it may be a noble moral force in the universe, not a present reality but a tradition; while the faith of others still is toward a God who used to be alive and about whom some one has written. A weird wonder-story from the Arctic regions says that once upon a time the candle-flame froze and explorers broke them off and wore them as watch charms. Too often our tenets and creeds, instead of warning and illuminating us, are stiffly congealed into dangling ornaments. Abraham wanted to know more of God. He wanted a fuller experience. He cried, "O Lord Jehovah, whereby shall I know?" Is it not true that we need a surer and more indestructible sense of God? Are we not hungering for a genuine experience of the great Father-Friend? Do not congregations often meet together to hear a preacher, to sing hymns, to unite in prayers and go through with the balance of the program and separate without any experience of the presence of God? The church service ought to be the soul's trysting time with the unparalleled companion, the place of sweet commerce with the Spirit, the occasion of coming "breast to breast" with the Infinite. The belief that we are loved does not make us less desirous of being told so. We like to hear the words of affection spoken. It is no sign of doubt, but rather of affection and confidence that makes a wedding ring or other pledge of unwavering devotion, precious to one who receives it. How many of us are now longing for some new token for good and some fresh pledge of the Divine faithfulness?

For Abraham the divine promise was ratified by a new covenant. The forms with which this covenant was made seemed to agree with the customs then observed in the covenants between man and man. Those forms are alluded to in the phrase, "Jehovah cut a covenant with Abram." The ceremony consisted of slaying three victims, dividing them equally and placing the parts over against each other. It was one of the many devices men have fallen upon to make sure of one (To be Continued.)

down by the gusts of self-seeking and unholy ambition.

President Wilson has made a deserved reputation in the world for good sound sense, for exceptional wisdom. It is his because he has sought not his own good, nor simply the advantage of his own people, but absolute and impartial justice. The rights not of one man or nation but righteousness for all men. This and this alone gives clear vision and genuine wisdom.

Notice that James says it is FIRST pure. It must start that way. Any other way is backward. Any other conception will becloud the mind and bring confusion into our counsels. The man who is unselfish is the only one capable of judging. The judicial mind must be the impartial mind, one that seeketh not its own. There is a moral quality at the foundation of mental health. To destroy or injure this moral quality is to finally corrupt the mind and judgment. It follows of necessity that where the prime quality of wisdom is present, namely purity or unmixed motive, there will flow the other qualities and results, namely "peaceable, gentle, easy to be entreated, easy to be entreated, full of mercy and good fruits, without partiality, without hypocrisy." Not only is this exhibited in Mr. Wilson's policy of peace and open diplomacy, it will fit into the every day things of our individual lives.

A WRONG TO RIGHT.

Here is a matter that has needed attention a good while and under present conditions some action seems imperative. The professors in Mississippi College, and some others may be included, but we know about these, these men who teach in Mississippi College have lived on starvation wages long enough. Their salaries have been inadequate since the creation, but with the prices of things as they are now, it is simply impossible to feed and clothe a family and be denominational leaders, as they have to be and ought to be, on the pittance which they get. They are worthy and in any other place or any other business they could make it. Any one of them if he were dropped today on account of inefficiency or infirmities of age could go into some other work and improve his finances. Why should we squeeze them to death now and turn them out after a bit to brouze on the barren wastes when they are really old enough to retire with ease and dignity.

There's hardly a man whom they send out as a graduate from the college who does not go into some work immediately and make more than his teacher is making. We don't seem to be making much of the proverb that it is enough for pupil to be as his teacher, or the servant as his Lord. It is all mighty fine for them and us to say in the sacrificial spirit, "though poor making many rich," but it is time for some of the rest of us to have a part in the sacrificing. These men have enriched our denominational life by the instruction and inspiration and devotion they have given to our young men who have gone out from under their hand. They toil and watch for our boys that they may be men, and suffer privation in silence. They have stood it so long that they hardly know that there is any relaxing. These men may live under it or die under it, but you will find that it is hard to induce a new generation of men to take up their labors and hardships. Their successors are likely to be few and far between. There'll be a dearth of teachers. The public schools are paying more; even the preachers are getting an increase in salary occasionally, but nothing is being done for them. We believe in hard work and these men ought to work through the whole year, but they ought to be paid for it. How long before this wrong is righted?

Rev. O. P. Estes, one of the State enlistment men has located for the time being at Winona. His territory includes everything on and west of the I. C. Railroad from Memphis to Winona, and the rest of the Delta. His desire was to locate in the center of the territory but no house suitable could be found.

The Popular Hymnal—A new hymn book. The Popular Hymnal, compiled by Mr. Robert H. Coleman, Dallas, Texas, has been received. Several things can be said of this book.

1. The print, both of words and music, is large and clear, easily readable, a comment that cannot be made upon many hymn books.

2. The number of old hymns, familiar, comforting and worshipful, is very large.

3. The new hymns, of which it is always desirable to have some, are sweet and tuneful, and some are distinct to remain with us and in time become favorite old hymns.

4. The patriotic songs given in the latter part of the book, some old, some new, are all beautiful and inspiring, and worthy of being learned.

In view of these facts, and in expectation of others which doubtless will reveal themselves on longer acquaintance, we commend "The Popular Hymnal" for general church and Sunday School use. The price, by mail, post-paid is sixty cents for full cloth board, forty cents for limp cloth, with rates for larger numbers.

Send in a good news note—and incidentally a new subscriber or two.

Homer Boone, evangelist, will conduct a simultaneous revival campaign in Nashville in February.

Mr. Hoover has been graduated from being American food administrator to international administrator in Europe for the allied nations.

In a recent interview with American correspondents, Gen. Von Hindenburg, the head of the German army expressed great admiration for Robt. E. Lee as a man and a soldier.

"The mystery of lawlessness doth already work." This seems to picture the machinations of Bolshevism. Then we read, "Only until he that now restraineth be taken out of the way." Does this refer to the removal of autocracy and overthrow of stable government? And then shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming." Events may soon interpret for us these passages which have so long remained obscure.

How literally and constantly are the scriptures being fulfilled. The red horse of war about which we are told in the sixth chapter of Revelation, is being followed by the black horse of famine and famine prices, a measure of wheat for a shilling, seventy-five cents for a meal that used to be worth a quarter. There has come also the pale horse of pestilence and death. About one person out of every two hundred in the United States dead with influenza alone, to say nothing of the millions that have died in less fortunate hands. Are the "seals" soon to be opened? Let us at least learn the lesson of humbling ourselves before God and giving relief to them who suffer.

Moved by the popular demand that theological seminaries come out in the open and tell the people what they teach, the faculty of Newton Theological Institution has made a deliverance in the Watchman and Examiner. Far from satisfying the brethren, it has provoked the Baptist World to raise many questions about what was said and more especially about what was left unsaid. Likewise the Journal and Messenger was disappointed, saying, "The statement needs an interpreter. We do not find in it what we thought we had a right to expect. We can but feel assured that a theological school wherein Unitarianism is predominate would readily accept all that they say." The Seminary at Louisville and we presume other Baptist Theological schools in the South, have a clear and satisfying statement of doctrine, signed by every teacher, which we should be glad to publish.

CONVENTION BOARD DEPARTMENT

J. BENJ. LAWRENCE, Corresponding Secretary

There are two sides to every question, but only one side is right.

There is a vast difference between confessing your own sins and confessing the sins of some one else.

Satan looks on and smiles while the preacher is quoting from the literary masters, describing sunsets, or taking aerial tours among the stars.

It is not right to blame a river for the things which people throw into it; nor should we blame the churches for the rubbish the devil has chunked into them.

A man trying to hide from the righteous judgments of God behind his own good deeds reminds one of a man trying to get out of the sun's rays by standing in his own shadow.

We are told that an error can go a thousand miles while truth is getting its breeches on; this accounts for the injunction to contend earnestly for the faith once delivered to the saints.

There are some people who are afraid of their shadows. Sound the blast of battle against sin and they begin looking for a hiding place. It is a pity that our churches are not provided with storm cellars so that these trembling ones might find a place of refuge while the church is fighting the devil.

YOUR CHURCH.

Your church is in part an expression of your Christian life. It can rise no higher than the composite Christian life of its members, it will fall no lower than they allow it to fall. Each member is personally responsible to some degree for every fault it has. It is a picture of a portion of your thinking and acting. Then keep it pure.

The house, the organ, the pews, the fixtures, the grounds—these all belong to you, as to every member, then *Make it what it ought to be.*

It is only as you feel that you are an important part in the church life and throw yourself into its work to make it successful in its service for Jesus that it can really count on you as a factor for good. Never can your church be what it ought to be until you and every other member become vitally concerned about it. Then *Be Loyal.*

And remember that only in happy, thoughtful, enthusiastic service, gladly rendered and daily striven for, serving the Lord and living righteously is your church and its useful future secured. Then *Be Christlike.*

WITH THE CIRCULATION MANAGER.

I want the Baptist of the state, who now own the Baptist Record, to keep in the closest touch with the circulation and business management of the paper.

You read of course our announcement on the last page of last week's issue of the Baptist Record. Well keep the facts stated there in mind. We must have 10,000 subscribers.

I have just been looking over the day book and I find that we have received for the six days of last week, Monday-Saturday inclusive, 72 subscriptions. If we get 10,000 in 1919 we must receive an average of 192 per week. So we are short again this week.

Last week we announced that 2226 subscribers were areas. To this number must be added those whose subscriptions expire in this month. I have just checked them up and find that 466 subscriptions expire in Jan. 1919. These subscribers will have to renew by Feb. 1st or else we will be forced

to drop them from the list. We can't help ourselves. Nothing can keep a subscriber on the list, but the payment of the subscription in advance.

There are enough unpaid subscriptions now due the Baptist Record to pay the running expenses for the whole year of 1919. This money when paid goes now into the kingdom work and is a direct contribution to the progress of the Gospel.

We are looking to the pastors of our churches to bring this matter to the attention of their people. Announcement should be made from all the pulpits, and in every church there should be a member-to-member canvass for the Record. No pastor can do his best in any field where the Record does not circulate. It will not be the policy of our Board to pay commission on subscriptions taken. The Record is a part of our work just like Missions are. Let every one boost it.

THE COUNTRY PASTOR.

There is no class of men who have never received the consideration to which their labors entitle them. I speak of the country pastors. No men have done more for the cause of Christ than these faithful servants of our Lord.

A great many of our city churches are hardly holding their own, and that too in the face of the fact that the country churches are constantly pouring a stream of new life into these churches. It is back in the country, under the ministry of the country pastor, that the hosts of our people are born the second time.

But this is not their only contribution. Most of the men entering the ministry are from the country and out from under the preaching of the country pastor. There is such a thing as spiritual heredity. A convert is influenced by the environments of his conversion. The country pastors, whatever else may be said, are true to the faith, and this truthfulness to the faith of the ones out there who first preached to our boys entering the ministry has given to us a ministry loyal to the Book and faithful to its teachings.

Much more might be said, but this, if nothing else were true, is enough to stir our hearts with pride when we think of the pioneer preachers who labored unheralded in other days to make Mississippi a Baptist Empire. They laid the foundation for our present work. Their loyalty, their devotion, their energy, their sacrifice challenge us. They were pioneers in their age; we are pioneers of a new period of denominational growth and development, a period made possible by their labors. And the men today who labor in the country pastorates, successors of these worthy ones of old, are the men who shall have a large part of the glory when the Lord crowns His own. There is no more splendid opportunity for service than that offered by the country pastorate today. The work is in the making, and the country districts will experience the largest change. Society is to be rebuilt from the ground up, and the country man is nearest the ground and capable of the most glorious changes. The cross-road districts are to blossom and fruit under the touch of a new culture, and the preacher ought to hold the wand of change. Great is your task brethren of the ministry who preach to boys and girls in the country, but greater still is your opportunity for service. The denomination honors you for your faithfulness, and looks to you for a service which you alone can render in making possible Christ's program for the future.

THE DENOMINATIONAL PROGRAM.

There is nothing which so helps a worker as to have a specific thing to do. He then has only one problem before him and that is NOW.

The program for the worker, however, should only define his task and fix the minimum of work.

He needs to be pointed and then propelled. The pointing should be accurate and the propulsion sufficient to go a minimum distance. He should also have a self-propeller which would carry him on and on.

In our denominational work in Mississippi we have a program. It is a good one. It measures up to the best standards of excellence for programs. It defines the direction in which Mississippi Baptists should go, and fixes only the minimum of their going.

Our mission task is only a small part of our program. We have set for ourselves a minimum task of \$235,000.00. But we can give if we want to \$500,000.00, and we ought to want it. If the Kingdom of God was first in our thinking we would want to. But this is only a small part of our task.

Our supreme work is to cultivate the Baptist field in Mississippi so that next year and the next and the next the harvest of souls, and workers, and money will be increasingly larger.

Our mission work is broadening from year to year. We are helping this year a third more churches to pay their preachers than we did last year. We are also assisting in the building of more houses of worship. And in addition to this we are preparing a rural program far outstripping anything we have ever yet projected.

In a week or two we will be able to make announcement of our rural campaign plans. Suffice it to say that it is our purpose to have a church to church campaign in every county in the state and a teachers normal for the training of workers. This year is going to be a mighty busy year with us, and we earnestly hope that every Baptist in the state will be busy.

OUR FIRST CONTACT WITH CHINESE ISLAM.

(By McNeil Potea, Missionary.)

Not many days ago, one afternoon when the wind had blown great clouds of dust into the face of the sun, three of us, accompanied by a native Christian, started out to visit some of the Mohammedan mosques in the city. There are seven such institutions, which are supposed to minister to the wants, spiritual and temporal sometimes, of the many Moslems who are here. There is considerable doubt that they do either, because Mohammedan fervor depends somewhat on a knowledge of Arabic, which language is espoused only by the very few, and temporal assistance here in this land is largely the matter of giving the helpful advice, "Get out and hustle for yourself."

We were a bit anxious in our minds as to the reception that would be accorded us. We read in the reports from the Levant that the greatest virtue that a Mohammedan can perform is to kill an infidel dog, more accurately known as a Christian. We hardly expected such vigorous methods of welcome as that, but nevertheless we didn't know whether their thoughts at least would lean in that direction. We didn't have far to go, for our city compound, being in the very heart of this great city, also happens to lie directly in the center almost of the Mohammedan center, and all about us are the butcher shops, the homes with Arabic inscriptions over the doors, and the picture of a tea-pot hung outside which is the sign of a Moslem enterprise.

The mosques, except for their absence of idols and the general litter of things, might be mistaken for Buddhist temples. No minarets or banger walls, no glistening domes or crying muezzin tempt your entrance. We went in followed by a host of gaping urchins, who lose no opportunity to stare at the foreigners. The temple court was flanked by high walls and crowned by the eternal tiles of China. We passed a room from which came the rhythmic intoning of the school children, who were studying in unintelligible Arabic, and were finally ushered into a side room. In the rather dark corners figures stirred and then came out to meet us, putting on an extra garment as they came bowing in Chinese fashion, and begging us to drink tea with them. They were temple officers of greater or lesser rank and told us that

the "Ahoon" or head man, was away on a visit to the north. We sat and indulged in the "idle talk" which presages every conversation in China, asking the ages of the gentlemen present, and complimenting the oldest one on his "extreme old age." They seemed very interested and quite cordial. In fact they said they were quite willing and anxious to exchange opinions as to the only true God, and agreed that if there was only one true God, then there was only one gospel about Him. As we sat talking, a younger man came in who had made his pilgrimage to Mecca. He took our names and address and promised to visit us. And then there was the presentation of tracts and the remarks about them, and then the privilege of looking in on the hall of worship from the outside, before we were escorted generously to the front gate, and promised a visit in return.

We worked our way up through a back street where the dust was swirling about, and came later to another mosque. The door to the court stood open, and we went in unannounced, save by the bleat of a newly shorn fat-tailed sheep that looked up at us from its plot of brown grass in the paved court-yard where it was browsing as we came through the gate. Through a window we saw a young man with a white turban on, sitting on a high divan. Before we had gotten to his door, however, he had replaced his turban with a little black Chinese hat, and came to the doorway to invite us in. The friendly cup of tea was placed before us, and as the steam rose from the fragrant drink we talked with him. He seemed to be an unusually intelligent fellow. Certainly the appearance of the huge volumes, printed in Arabic that surrounded him and bore evidence of much handling, argued for his studious inclinations. Here again we asked ages and told them, spoke of a desire to know more of the religion they were teaching, and the privilege and pleasure of mutual intercourse. He also somewhat surprised us by his cordiality, and escorted us to the outer gate with quite as much generosity as the others had.

This was the first time that we had tried to get within their walls. They are a distinct people in some respects from those who live with them. It isn't hard to spot a Mohammedan on the street. Their features are clearer and quite like the people of the Near East. Heavy beards, which is totally foreign to Chinese, adorn the faces of many of them, and the men in the mosques we visited, seemed to stroke with peculiar pride their distinguishing whisps. In fact the adornment was mentioned in the course of our conversation. They are forbidden to use tobacco and strong drink, which prohibition is in their favor, although there is woeful laxity in its observation. But it is perhaps true that their chief difference from those around them is physical. They are all Chinese, despite their straight noses and whisps, and are as little concerned with what Mohammed did in Arabia as with what Gautama did in India. They have the same religious lack that the rest have because the vitality of the religions with which they are acquainted is nil.

What results can we see from such a visit? Well, they may not be startling but they are at least these. We showed them that we can be friends with them despite our religious differences. They have had us visit them first with no motive save a friendly one, and that is what must govern our contacts with others no matter how widely we are separated religiously. Moreover they will look to us for the continuation of our visits, and that is decidedly in our favor. One of the official gentlemen, the one who has made his pilgrimage to Mecca, has been to see two of the party who were first to his mosque, and had long conversations on the gospel. Moreover he has consented to teach the sacred language of his faith to two of them, that they may be more intimate in their dealings. We may have reason to impugn the motives of these cordialities, but we feel them to have been sent of the Lord to open a way into their hearts. And lastly we have found that they are friendly toward us. That at least is a great discovery. The harvest has been white a long time and there have been reapers who have been gathering their sheaves and putting them into the

wrong garner, those of Mohammed. Gautama, and all the rest, but we hesitate not to continually pray the Lord of the harvest that He thrust forth more laborers into His harvest.—Baptist Courier.

Baptist Education Commission R. B. Gunter, Sec'y.

AN EXPLANATION.

Some questions have been asked concerning the amount contributed by the W. M. U. last year to our educational work. The item of \$700.00 in the Record caused the questions to arise. This seven hundred was the amount which the W. M. U. societies sent to be applied on the college indebtedness amounting to \$33,000. This seven hundred was what the W. M. U. raised on their quota of \$5,000.

But this was not all the ladies of our churches gave. One gave \$450.00 which was not counted as a society gift, for it was not given as a result of society solicitations, but in answer to appeals made to individuals by the Education Commission. Another lady gave \$1,900.00 in answer to similar appeals. There were others who made donations.

The women of our churches are the greatest givers we have. Not all of them have thousands of dollars to give, but they are more ready to give than we men are. They have the spirit of sacrifice. But I have found that they will give more when appeals are made to a mixed audience or to them as individuals than they will when given the opportunity in their societies. It is preferable to let men and women give together as individual church members. Then if the women desire to make separate reports, let each report the amount which she gave. It is always desirable to keep books in order that we may see ourselves. Yes, they have been giving since before that early dawn when those ministering ones came to do honor to our Lord and found an empty tomb. Marys are still breaking their boxes of spikenard and are thereby erecting everliving and eternally inspiring memorials.

"She hath done what she could,"
Said the Master, "for me."
How tender and sweet was the word!
And the deed she hath done her memorial shall be,
Wherever my gospel is heard."

Ah, 'tis this that must try every deed that we do,
Ere Jesus pronounces it good;
Not the thing we have done, but the love it may show,
And whether we've done what we could.

For the eye of the Master is on every one,
Not a sight nor a struggle is lost,
And it is not the much or the little we bring,
But—what has the offering cost?

Not the poor widow's mite, not the gold of the king,
Shall count of itself in the test;

"Twill not be the stamps of the coin that we bring,
But whether the gift is our best.

The above selection was inspired by a woman. And, truly, wherever His gospel is heard this story is told of her who loved her Lord more than she loved earthly passions.

And they are still giving. Only last week a widow in a town of some six or eight hundred people gave \$50.00 for our schools. Those who knew her said the gift was large. Only one man in the town made a larger donation. In the country a sister whose husband is a good Methodist, gave \$200.00. The good man said to her, "Make it what you want to." Another good woman near her gave one thousand. She had previously, within less than eight months, given us \$1,900.00.

WHAT THINK YOU?

Brother Brownlee, the financial agent for Grenada College, said last week that he had re-

ceived no substantial gift from any one, except from those who are religious. From some five or six he has received \$5,000 each, and from two \$10,000 each. Judas can hold money, but it takes the spirit of Jesus Christ to get a man to turn it loose for the glory of God.

Ten days in January brings \$4,000.00. Watch for the clock. The bonded indebtedness has been reduced from \$35,000 to \$28,000. Some of our creditors who a year ago were saying, "Forbearance has ceased to be a virtue," are now saying, "We will carry you three years longer, if you desire." But we are saying with gratitude, "No thank you." We shall pay out by fall, if the Lord's trustees prove trustworthy. We are both hopeful and courageous. The "Flt" is raging; cotton is not selling; there is considerable bad weather; it is hard to find men for the task, but by the help of God we are going forward until we win in His name.

Let all who wish to share in the triumph put his hand to the task.

PAPERS IN THE UNION MOVEMENT.

(Continued from Page Three.)

sound co-operation? I do not doubt that this is according to the heart of Editor Pitt.

The Baptist World has an editorial on the Union Movement which dips strongly toward that movement, even going to the point of endorsing the policy of co-operation with the Federal Council of Churches. It cites the fact that our Home Mission Board is co-operating with the Federal Council in the matter of chaplaincies, but does not say that this co-operation is under the exigencies of military rule. We are submitting to a good many things now under war conditions that ought not to be regarded as setting precedents for conduct outside of war conditions. I fully expect the Unionists to use the advantage they are now giving by the Government to tighten their grip on the denominations hereafter, but no loyal Baptist paper ought to help them do it. The World's evident leaning to the Union Movement is regrettable. It suggests to the Biblical Recorder that the Recorder is not discriminating. Very frankly and very fraternally, I say that the World only sees this movement as a half-blind man once saw men as trees walking. Secretary Love, in his book, with a fine discrimination, argues for co-operation. He even goes so far as to quote a passage from the report of the Efficiency Committee, which passage was written discriminatingly by President Mullins. It is not co-operation that this movement seeks; it is domination and amalgamation, and the evidence of it is as outstanding as the hills.

The World editorial asked if Baptists must stand alone in these times. Ecclesiastically, yes. But in many forms of social service and in some forms of religious activity, they may freely co-operate with others. But whoever believes that Baptists churches can federate with pederbaptist bodies does not understand either the warp or the woof of Baptist principles.

Judging by the effect of the unionizing movement in England, in the North, and on mission fields abroad, we should have nothing to do with it. Editor Pitt thinks we are in no particular danger in the South. My belief is that if we tie up with this movement in any of its forms it will lead us just where it has led other people. But the South must not be provincial, especially in religion. For the sake of the truth around the world, we are to meet this Union Movement, strip it of all of its false sentimentalism and plausibilities and put it out of business, as far as Baptists are concerned. In thus saving ourselves we will help to save the North and the whole world to a sane, Christian and successful propagation of the truth revealed in the holy Scriptures.—Baptist Standard.

Hard licks and less liquor "won the war." These hard licks were put in at the front and in the factories and in the mines and shipyards. Less liquor, well, you could see that 'most anywhere.

Mississippi Woman's Missionary Union Page

President—Mrs. A. J. Aven—Clinton
 Vice-Presidents—Mesdames A. K. Godbold, Martin Ball,
 Wm. B. Jones, E. K. Lide, Jas. Champlin, L. L. Tyler.
 Central Committee—Mesdames L. M. Hobbs, I. P. Trot-
 ter, McDonald Watkins, A. H. Longino, P. B. Bridges,
 J. L. Johnson, Jr., Rhoda Enochs, Miss Nell V.
 Bullock.
 Corresponding Secretary—Miss M. M. Lackey
 Jackson.
 Recording Secretary—Miss Fannie Traylor—Jackson
 Young People's Leader—Mrs. Edgar Goldbold—Jackson
 College Correspondent—Miss Mary Ratliff—Raymond
 Training School Trustee—Mrs. H. L. Martin, Indianola
 Margaret Fund Trustee—Mrs. W. J. Davis—Jackson
 Church Building Loan Fund—Mrs. C. Longest, Oxford
 Personal Service Leader, Mrs. Jefferson Kent, Forest
 Editor W. M. U. Page—Miss M. M. Lackey—Jackson

All funds should be sent to Dr. J. B. Lawrence, ex-
 cept the Literature Fund, which should be sent to Miss
 M. M. Lackey.

MISS ELIZABETH KETHLEY,
 Shanghai Baptist College, Shanghai, China.



Will you not send me a post-card message tell-
 ing of your Week of Prayer? I want such a mes-
 sage from every society in the state.

Our State W. M. U. meeting is to be held in
 Jackson April 15-17. The Program committee is
 planning for great things for that meeting. Sister,
 wherever you are in the state, will you not begin
 planning right now to attend that meeting? We
 believe a blessing will come to each one who
 makes the effort to attend.

As the new fiscal year gets on its way, we
 would lovingly remind you that the literature
 fund is supposed to come from each society to this
 office.

Since our last issue, several "Stewardship
 Covenant" cards have been received. Let them
 come. We are still looking for many additional
 "Emergency" cards between now and April, be-
 cause we do believe that there are many sisters,
 this glad New Year, who will express their
 Thanksgiving by this extra gift to our Building
 Loan Fund.

In giving the list of Associations that subscrib-
 ed to the Simmons Portrait, your editor omitted
 Kosciusko Association, having inadvertently
 credited the amount given by that association for
 this purpose to the Ward Children Fund. The
 correction is gladly made here. Both these objects
 are worthy of our gifts but we want to give proper
 credit.

A QUIET WORD TO MOTHERS.

Mothers, do you know what the greatest need
 of the world today is? It is PREACHERS.
 There comes to the office of the State Secretary

in almost every mail a call for help from some
 church to secure a pastor.

The war in a way depleted the ranks of the
 ministry. But even before the war these calls
 were coming. There are not enough preachers to
 fill the demand of our churches.

Mothers, do you realize that you may be respon-
 sible for this need in a large way? What are
 you rearing your sons for? Into how many of your
 baby boys are you instilling the Word, and teach-
 ing them from the cradle days that God wants
 laborers in His vineyard?

He gave but one way to secure preachers:
 "PRAY ye the Lord of the harvest that He will
 send forth laborers unto the harvest."

Mothers, ask Him to call your boys into the
 needy field. Ask Him to so honor you by using
 your sons as special laborers in His Kingdom.
 But Mothers, this is a very sacred thing you
 will be asking God to do. If He grants your
 prayer, are you ready and willing to make the
 sacrifice necessary to make of your sons PRE-
 PARED preachers? Have you the vision of these
 sons, not only securing college training, but the
 absolutely necessary training that only the Sem-
 inary gives?

Sometimes preacher boys fail to realize the
 greatness of their call; and failing, because of
 lack of vision, they never get ready for the Big
 Thing.

A GRACIOUS GIFT.

It was never the privilege of this scribe to at-
 tend school at Blue Mountain. But it has been
 her sweet privilege to abide in that choicest Home
 College for days at a time. One never leaves its
 precincts without the feeling of a "benediction
 after prayer" resting on her life.

When at our State Meeting it was fully decided
 that the great College with all that it can mean,
 belonged to the State Convention—one was too
 full for words; has been ever since, and is now so
 overflowing with memories and thankfulness that
 it is difficult to express what is longing to be said.

Blue Mountain! Home where M. P. Lowrey and
 his gentle helpmeet, both of sainted memory, had
 the "long, long vision!" How they "Builted bet-
 ter than they knew!"

Blue Mountain! Where Modena Lowrey Berry
 and Linnie Lowrey Ray, true daughters of great
 visioned parents, have so instilled into Mississippi
 womanhood their own exalted ideas of what the
 handmaidens of the King should be, that where-
 ever the name is mentioned one instinctively
 thinks of gentlewomen.

How thankful we are to the Jennings family!
 How tenderly grateful to the Lowrey family, for
 what they have done in the past, as well as now!

HOW CHINA CELEBRATED PEACE.

Shanghai, China, November 13, 1918.

The news came to us yesterday that the war is
 over. We all gathered in the chapel where the
 announcement was made to the students, and a
 prayer of thanksgiving was offered. The boys
 yelled and we sang America. Then we went on
 with our work. Old Glory and the "Rainbow
 Flag" of China were side by side on the rostrum.

The news reached Shanghai at midnight, and the
 Dean of the Cathedral, an old man, climbed to the
 belfry and rang the bells. The fire department
 spread the news over the foreign quarters in the
 city at 1:30 a. m. A reporter was frantically
 trying to find out from Central where the fire
 was; and finally he got these words from the
 Chinese phone boy: "No have got fire; Germany
 have ceased."

These are most beautiful days out here for
 Shanghai is celebrating in great style. The be-
 ginning was a brief Thanksgiving service at the
 race course followed by a parade by the school-
 children. Our holiday began at 3 o'clock and I
 went out to Miss Priest's. Flags were flying
 everywhere and lanterns galore. Many of the
 apartment houses had them festooned from win-
 dow to window. All mills and factories along the
 Yangstepoo road had the gates decorated in
 greenery, flowers and electric lights. We live out

beyond the Yangstopoo mills. All shop windows
 were decorated in national colors. Some of the
 forms were draped in U. S. A. colors. One silk
 shop displayed silks in the order of the colors in
 the Chinese flag, black, red, yellow, blue, white,
 making a large flag in the window. And the
 lanterns everywhere were lovely.

We were fortunate to get by a carriage when
 there wasn't a crowd at first, and it was about as
 interesting to watch the crowd grow as it was to
 see the parade. Japan came first, then a band,
 then children, Boy Scouts, and College boys—a
 long line, then some floats followed by rickshas
 with men dressed to represent different stages
 in history. The costumes were splendid. Nearly
 half of that section of the parade was Japanese.
 Then when the autos began, I think more than
 half were Japs. We began to wonder if we were
 in China or Japan. Some of the Chinese proces-
 sion was very fine. They had the long paper dra-
 gon carried by men underneath it running so as
 to make it seem to crawl. The cars and floats
 were decorated in flags and chrysanthemums.
 All this occurred in the afternoon.

That night I had supper with Miss Priest,
 Miss Kelly and Miss Bryan. Mrs. Seaman sent
 her car for us at eight, and we saw the sights.
 Mrs. Seaman is very fond of Miss Kelly and Miss
 Kelly's friends get the benefit of the nice things
 Mrs. Seaman does for her. We were certainly
 fortunate to have a car for the jam of Chinese
 on the streets was something to see. The chauff-
 eur is a good one and for an hour and a half, we
 looked at crowds and brilliant stores and lovely
 Jap and Chinese lanterns. I wish I could describe
 it all but I am without words. A double row of
 lanterns stretched along the Bund for a mile and
 a half. The fronts of the buildings are all liter-
 ally lined with lights. Many of the flags were made
 of colored lights,—and lanterns, lanterns every-
 where. The British consulate grounds looked like
 fairy land and from the wireless station that was
 outlined all the way up with lights, floated a mag-
 nificent British flag. The American consulate on
 the water front had a search light playing on Old
 Glory. From Garden Bridge across the river was
 a beautiful sign in lights, "Victory," one of the
 handsomest of all. Up the river was another Vic-
 tory sign and Lusitana "Lest we forget." The
 names of generals and Wilson were displayed on
 many buildings.

The Italian gunboat in the harbor was much
 decorated. The Kaiser is tied to a post down on
 the Bund and is to be burned Saturday night.
 Not a very dignified proceeding and will not set a
 good example to Chinese for they may not under-
 stand. I certainly saw China's millions, but it
 was the quietest, most orderly crowd I have ever
 seen. The paper said there was not an accident
 up to midnight. I don't see how that is possible
 for folks were just hanging on every car I saw.
 There were rickshas, carriages and autos every-
 where. The only drunk man I've ever heard of
 was a foreigner, either a British or American.

I have been impressed all along with the quiet
 and order that has prevailed everywhere. It has
 been, after all, a solemn celebration in spite of
 all the illumination and decoration.

ELIZABETH KETHLEY.

Dr. White of Blue Mountain, tells one on himself
 that is too good not to pass on. Several years
 ago in Louisville, Ky., when they had horse cars
 instead of trolley cars he went down on the car to
 Twenty-second and Walnut to preach. Alighting
 from the car he remembered that his Bible was
 left on the seat, and calling a small boy, told him
 he would give him fifty cents to get the Bible and
 bring it into the church for him. As he went
 into the church the service was beginning and
 he was soon preaching away unmindful of his lost
 Bible. Finishing, a group of people gathered
 about, among them the small boy with the Bible,
 who presented it. Dr. White replied, "Thank you,
 little man, and I believe I owe you fifty cents."
 "Yas, sir," replied the urchin, "but I think you
 ought to pay me a dollar, cause I had to stay and
 hear you preach."

Cured His RUPTURE

I was badly ruptured while lifting a trunk several years ago. Doctors said my only hope of cure was an operation. Trusses did me no good. Finally I got hold of something that quickly and completely cured me. Years have passed and the rupture has never returned, although I am doing hard work as a carpenter. There was no operation, no lost time, no trouble. I have nothing to sell, but will give full information about how you may find a complete cure without operation, if you write to me, Eugene M. Pullen, Carpenter, 690 E. Marcellus Avenue, Manassas, N. J. Better cut out this notice and show it to any others who are ruptured—you may save a life or at least stop the misery of rupture and the worry and danger of an operation.

DRINK

Castalian Springs Water. It has wonderful corrective for Malaria, Dyspepsia, Constipation, Enlargement of the liver, torpid liver, and all kinds of kidney trouble. Pleasant and effective. Buy it by mail or spend a few pleasant weeks at the springs. Address, CASTALIAN SPRINGS, DURANT, MISS.

KENNINGTON'S JACKSON, MISS. Mississippi's Best Store

Free Book About Cancer.

The Indianapolis Cancer Hospital, Indianapolis, Indiana, has published a booklet which gives interesting facts about the cause of Cancer, also tells what to do for pain, bleeding, odor, etc. A valuable guide in the management of any case. Write for it today, mentioning this paper.

The Old Reliable Remedy

G S is guaranteed for one bottle to benefit any case of Rheumatism, Pelagra, or any blood, liver or kidney disease, or money refunded, and no questions asked. Why suffer? Sold by all druggists, \$1.00 per bottle, or six bottles for \$5.00. Dealers order G. S. from your jobber.

L. M. GROSS,
Box 17 Little Rock, Ark.

CANCER CURED AT THE KELLAM HOSPITAL.

The record of the Kellam Hospital is without parallel in history, having cured without the use of the Knife, Acids, X-Ray or Radium over ninety per cent of the many hundreds of sufferers from Cancer which it has treated during the past twenty-two years. We want every man and woman in the United States to know what we are doing. KELLAM HOSPITAL, 1617 W. Main St., Richmond, Va.

BROTHER—Accidentally discovered a pleasant Florida root that will quickly, easily and inexpensively overcome any form of tobacco habit, or indigestion. The root is agreeable to use, you suffer no hardship or nervous shock. Gladly send full particulars free. C. T. Stokes, Mohawk, Fla.



Nadine Face Powder

(In Green Boxes Only)

Keeps The
Complexion Beautiful

Soft and velvety. Money back if not entirely pleased. Nadine is pure and harmless. Adheres until washed off. Prevents sunburn and return of discolorations. A million delighted users prove its value. Tints: Flesh, Pink, Brunette, White. By Leading Toilet Counters or Mail, Dept. R. P. National Toilet Company, Paris, Tenn.

B. Y. P. U. DEPARTMENT

Auber J. Wilds, Superintendent.

"We Study That We May Serve."

SPECIAL PRAYER.

Our prayer this week will be for Brother Robert Logan and Mrs. Logan who are working in our Argentina Mission work, one thing that brings them closer to us is that their son is one of the students in Mississippi College. May we pray that the Master will richly bless their efforts during the year and give them every reason to be glad that they are giving their lives to Argentina.

LAUREL HOSPITAL BIBLIED.

One of the members of the West Laurel Church B. Y. P. U. was taken to the hospital for treatment and while there looked for a Bible to read, not finding one he became very much interested, feeling that there certainly ought to be Bibles in the hospitals, so when he got well and went back to the B. Y. P. U. he suggested that the B. Y. P. U. put Bibles in the hospital which they did, they bought a Bible for each room and one for the lobby. In the front of each Bible they stuck a slip of paper with a number of references on it and on the fly leaf the name of the B. Y. P. U. presenting the Bible is found. We commend this to other B. Y. P. U.'s as a worthy work and trust that many other Unions will go and do likewise.

FOR THE NURSES OF JACKSON.

The B. Y. P. U. of the Second Baptist church of Jackson at its last quarterly social invited all of the nurses of the city and gave the social especially for them, the services of these faithful untiring nurses were appreciated by these young people and they selected this means of showing it, twenty-five nurses were present and all expressed a most delightful time. It was an occasion that will long be remembered.

FEBRUARY 9-16.

We are gratified to find so many of our B. Y. P. U. pledging themselves to take their places among the Unions of the other states and during the week of Feb. 9-16 have their institute. We are sending out this week posters advertising the work and we hope that every B. Y. P. U. will fall in line and that we may report 100 per cent at the end of the weeks work.

The new diploma that the Sunday School Board is offering to those who complete the study of the new B. Y. P. U. Manual is very attractive and we want every member of the B. Y. P. U. to have one. It is not given for work done in the past and we will therefore have to retake the Manual in order to receive one, the diploma has places for seals for the other books in the Study Course and we are therefore suggesting that all who will, will make the Manual the basis of study for the institute work, of course that is only suggestive and any Union can take any book that they may want to and get a certificate if they pass a test of 70. We are hoping that many of our Junior Unions will come together during this same week and study their Manual which is the only book they have, however many of our Junior Unions could take one of the Senior books to

advantage. The plan for the week's work is for you to select a time to meet maybe in the afternoon or probably in the evening, let your pastor be the teacher of the class or any other member of the church may be, or an outsider if you care to call them in for the work, let the teacher give an examination when the book has been completed, grade the papers and send the grades in to the State Secretary, and all who make a grade of 70 will receive an award, a diploma to those who take the Manual and a certificate to those who take some one of the other books in the course. Remember the date, Feb. 9-16.

March 18-20 is the date of the S. S. B. Y. P. U. convention—Aberdeen—Be there.

Have you elected a delegate from your Union to go to the convention? Do it.

OUR JUNIOR B. Y. P. U. WORKER.

We are delighted to have in our state among the Field Force of the denomination Mrs. Edgar Godbold, who was elected by the Convention Board at their last meeting. Mrs. Godbold is to be the Young Peoples' leader, working under the auspicious of the W. M. U. Mrs. Godbold will only have charge of the Slunbeam and Y. W. A. work under the W. M. U. taking the place in most instances of the R. A. S. and G. A. S. We welcome Mrs. Godbold to our state and into our state work there is a great work to be done and we feel sure that with the hearty co-operation of the people her services will be that her services will be of untold value to the young people work, let us give her our most hearty co-operation and make her feel that she is welcome to our state and to our churches. Mrs. Godbold is making her home at Clinton and will receive her mail from that postoffice.

100 HENS—1,500 EGGS.

Mrs. H. M. Patton, Waverly, Mo., writes: "I fed two boxes of 'More Eggs' to my hens and broke the egg record. I got 1,500 eggs from 100 hens in exactly 21 days." You can do as well. In fact, any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs" and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker write E. J. Reefer, poultry man, 6251 Reefer Bldg., Kansas City, Mo., who will send you a season for \$1.00 (prepaid). So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry

MRS. C. M. MOSELEY

On the night of December 30th, 1918, this most estimable woman breathed her last. All that was mortal of her was laid to rest near Clear Water, Florida. She was born on June 29, 1833, in central Georgia, and on February 3, 1850 was married to L. E. Moseley, a son of Senator William Moseley of Georgia. She had, therefore, been married almost sixty-nine years.

She leaves to mourn her departure a husband in his ninety-third year, two sons, A. B. and M. L. who now reside in Florida, the former at Largo, and the latter at Tampa, an only daughter, Mrs. Emma Bailey, the wife of Dr. T. J. Bailey, Jackson, Mississippi. She and her husband had lived in four states: Georgia, Alabama, Mississippi, and Florida.

Through the influence, teaching and training of her and her Christian husband all her children are useful Christians, and unite their voices in calling her the best and most blessed among mothers. No more faithful wife, mother or friend could be found anywhere. She was prepared to go, and death was a merciful release of the pure spirit from a feeble and worn-out body. She measured up as fully in all relations of life as any person the writer ever knew.

A FRIEND.

You Needn't keep on feeling distressed after eating, nor belching, nor experiencing nausea between meals. Hood's Sarsaparilla cures dyspepsia—it strengthens the stomach and other digestive organs for the proper performance of their functions. Take Hood's.

Dolly—You'll never catch me again going out to dinner with an editor. Her Friend—Was he broke? Dolly—I don't know whether he was broke or not, but he ran a blue pencil through about half my order."—Examiner.

PREACHERS' SONS AND DAUGHTERS—Missionaries and young preachers receive free tuition and liberal contribution to board. For particulars, write Meridian College, Meridian, Miss.

A Roundabout Method—"Pa, why do you always insist on my singing when Mr. Bimley comes here?" "Well, I don't like to come right out and tell him to go."—Boston Transcript.

Grove's Tasteless Chill Tonic

restores vitality and energy by purifying and enriching the blood. You can soon feel its strengthening. Invigorating Effect. Price 60c

MARSH'S HISTORY WORLD WAR: Agents making unbelievable profits with this greatest history, and our side-line. Both outfits for 20c mailing expense. MULLIKIN CO., MARIETTA, OHIO.

"THE SANITARY" Individual Communion CUPS List of thousands of churches using our cups and FREE CATALOG with quotations sent upon request. Sanitary Communion Outfit Co., 71st St., Rochester, N. Y.

Soldiers Soothe Skin Troubles with Cuticura
Soap, Ointment, Talcum, etc. each. Sample of "Cuticura, Dept. M. Boston."

ASTHMA
INSTANTLY RELIEVED WITH
ASTHMADOR
OR MONEY REFUNDED. ASK ANY DRUGGIST or write Dr. Schiffmann, St. Paul, Minn. Price 60c

THE STRUGGLES OF THE MINISTRY.

I do not want to sound any doleful note to cast any cloud in the ministerial sky, but I have a message that must be written at least on this manuscript. The Baptist ministry is one of many struggles. The minister of other denominations may, and does have struggles, but it seems quite certain that the Baptist minister has struggles peculiarly his own—I speak in general terms and not in terms applicable to special cases, for there are some Baptist preachers today who have had apparently easy sailing. But be that as it may, there are ten to one who find as did Paul "perils off." In the first place the true and worth while preacher is born in a great struggle—not physically or spiritually but ministerially. I mean the true preacher of Christ's gospel is called of God and invariably is found fighting that call. There is something in the nature of the one called that causes him to "kick against the goods." Ah the agony! Ah, the excuse making! Dozens of avocations present themselves unto the rebellious child of God and too often one or more are accepted and God's call goes unheeded for a season. Then chastisements follow chastisement until the Jonah cries unto God out of a burdened heart and surrenders unto His will. Ah, how the memory of that hour of agonizing, of close touch with God and complete surrender to the will of God—how the memory of that hour gently lingers and abides!

But that is the beginning of struggles, as a rule. There comes the struggle of preparation for the mighty work whereunto God has called. The God who calls has His schools for the preparation of His called. He had one for Moses, one for Joshua, one for Samuel one for all of the Old Testament saints and there was God's school and God's teacher—the Master—for the twelve apostles. "He is the same today, yesterday and forever." The preacher of today must be fully prepared if he fits in the great plan of God. The day has forever gone when the uneducated can be used of God in that gloriously successful way. The Lord still calls "corn-field preachers" thanks be to Him! But "corn-field" preaching is very much limited in power. But you say, there are uneducated preachers who today "are setting the woods on fire" and you are right, but give the self same preachers an education and they will set "the world on fire"—will at least thaw up some of the city refrigerators, called Baptist Churches. I say, friends, that to acquire this preparation is a great struggle for the minister. So many, many times the Lord repeats Himself or His method and calls the wholly unprepared—"the poorest in Manasseh, the least in the father's house." Very few, if any, give him encouragement; lest they call out someone whom God has not called. Well enough to watch awhile, but don't throw stones while you watch, nor watch always. By and by the church licenses him to preach—a step for which there seems to be no scripture and a process which calls up a homely illustration. The farmer in the free range district marks his pigs, turns them out on the range to "root hog or die" and, if they root and thus live to be hogs, he puts them in pens and feeds them abundantly. The

licensed preacher is turned loose by the church on the free range—school houses, run-down churches and overflowed crowds (out in the grove) at the association. If he struggles successfully through that "slough of despond" he is recommended by some Godly saint who has prayerfully watched his development, recommended to some struggling church. He is called and the two struggle together.

Thus begins a third struggle—a struggle for experience—a coin which on the market is often cashed more readily than godliness, efficiency and true humility. His work is carefully watched, often without prayers and admonition, by every one and if he "makes good," he ascends a round or two in the ladder of fame. The report of that church is carefully noted at the association, if good, it turns the eyes of a little larger and stronger Church to the minister and the following year he has two churches. Bro. Jones resigns over at Jug Fork in August and goes to college and our struggling minister is called to fill out his time there. Thus it goes and after while our preacher friend is pastor of six or seven churches and the key man of his country round. God uses him wonderfully; but one day he awakes to a broader vision. He sees the necessity of a higher education and resigns his pastoral work and goes to college.

There his fourth struggle begins—It is not a struggle with his literary work, its heavy, but he loves it for its future good and present pleasure; it is a struggle in the political arena. What! Preachers turned politicians? Yes. It is conceded by all that the new comer has to "to work his head," if he stands in. Some acquaintances are formed and one of them carries our friend out to one side and says: "I like you and want to help you, but I tell you if you want to get hold of some church work you must make a good impression on Bro. Smith. By the way have you met him yet? Well, I want you to meet him and you to make him think you are the stuff. He knows the pastorless churches and if he likes you you'll soon get all you can do, otherwise your case is doubtful. Don't let him know you want to get church work, let him ask you first about it; and when he says something to you about a certain church, don't you say anything about it, for there are a lot of these old fellows around here who have no work and they have been here

WONDERFUL EGG PRODUCER

Any poultry raiser can easily double his profits by doubling the egg production of his hens. A scientific tonic has been discovered that revitalizes the flock and makes hens work all the time. The tonic is called "More Eggs." Give your hens a few cents' worth of "More Eggs," and you will be amazed and delighted with results. A dollar's worth of "More Eggs" will double this year's production of eggs, so if you wish to try this great profit maker, write E. J. Reefer, poultry expert, 9261 Reefer Bldg., Kansas City, Mo., who will send you a season's supply of "More Eggs" Tonic for \$1.00 prepaid. So confident is Mr. Reefer of the results that a million dollar bank guarantees if you are not absolutely satisfied, your dollar will be returned on request and the "More Eggs" costs you nothing. Send a dollar today or ask Mr. Reefer for his free poultry book that tells the experience of a man who has made a fortune out of poultry.—Adv.

KIND WORDS

The Story of the World War

In twelve thrilling chapters by the eminent historian, Rev. W. J. McGlothlin, D.D., LL.D., professor of Church History in the Southern Baptist Theological Seminary will be one of the 1919 features of Kind Words—our eight-page, four-column, illustrated weekly paper for young people.

The Greatest Young Man in the World

A brief and vivid eight chapter Life of Christ by Editor Hight C. Moore is appearing in the current December and January issues.

Each copy of Kind Words contains:

Five or six clean and wholesome stories of adventure and achievement. (Manuscript and illustrations costing about \$50.) Several articles of information, inspirational, and practical values. (Manuscript and illustrations costing about \$30.) The Missionary Page ably conducted by Dr. G. E. Dobbins, editor Home and Foreign Fields. The Editor's Page with a dozen or more terse and timely editorials. A column each of carefully edited Items of Interest and Sunny Spots. Occasional corners illuminated by Anvil Sparks and Exchange Briefs.

A hundred thousand copies are now being distributed every Sunday in the Baptist Sunday Schools of the South. Let us make it a quarter of a million. See that your Sunday School is supplied.

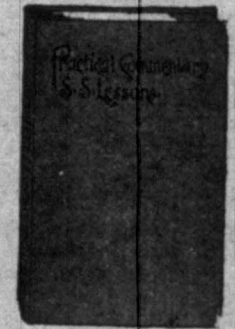
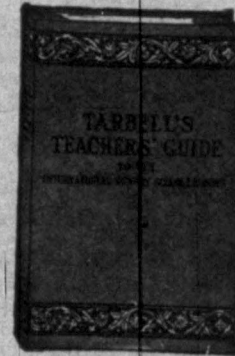
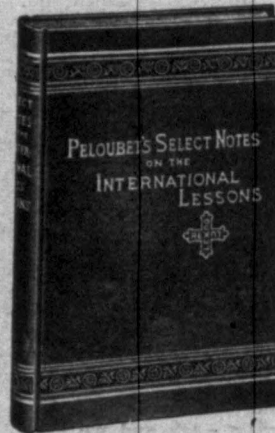
PRICE: 16 cents the copy per quarter or 64 cents the copy per year.

Published Monthly in Weekly Parts by

The BAPTIST SUNDAY SCHOOL BOARD.
161 Eighth Avenue, North. Nashville, Tennessee.

S. S. Lesson Helps

For 1919



Postpaid Peloubet's Notes	\$1.35
Tarbell's Guide	\$1.35
Arnold's Practical Commentary	.70
Torrey's Gist of Lesson	.25
Moore's Points For Emphasis	.30

The Baptist Record

Jackson,

Mississippi

three or four years or longer. They failed to work the wires right. You see? Our friend is now given his white toga and is left to play his hand in ministerial politics.

One day in a certain denominational college two friends—ministers—were talking about church work. One said: "Do you mean to give up?" "Yes, I hope to," the other replied. "Then, I want you to recommend Jones," said the former. "He is going to leave college unless he gets some work," he continued. "But," said the other, "Bro. Jones has his tuition paid for the entire session, has his winter clothes and fuel. He does not need it and Bro. Smith does, so I think I shall give him the work." Is it not a political struggle for the ministerial student in history of all colleges and seminaries college? Has this been true in the for all times or is it a modern invention—a tool devised by Satan? It smells of the latter. But yet all preachers must struggle with this tool or else preach very little while a student. I full believe God not only calls men to preach; but He fits them for preaching; gives them the message and sends them to a definite field—if the preacher and God walk side by side. So God will open up the way for his servants—"will open the door for the word," but shrewd politicians can delay God's plan. Hence, this struggle ought to be done away with in some way and churchless pastors in colleges and pastorless churches adjacent to all colleges should in a God honoring way be brought in touch with each other.

Another struggle the preacher has is a financial struggle. He is in this all the way from high school through school life and until death, as to that. He must not get in debt, lest he be called dishonest; he must dress well himself and family, lest he be called "fogy." He must buy all the new books and papers and magazines and he must not try to make money and become self-supporting lest he be called mercenary. He must lead out in giving in the Lord's cause, putting his mite against Deacon Brown's thousand lest his church falls behind in her benevolence. He must not tell the church his great financial struggles, lest he be accused of preaching for money. His only alternative is to talk to God and press on in the struggle, tell Jesus comes for him and rewards him gloriously for all his struggles.

So after all it is not all gloom, the ministry with all its struggles has its mountain tops of unequalled earthly bliss. There is genuine joy in toiling for the Master—a joy known only by the ministers. He may be poor and a struggler here, but he is rich and careful yonder. This is but for a season, that is for eternity. Shun not, therefore, the ministry, but pray God to send you or yours into His ministry. More are needed now. Pray and do we've all earnestly strug SHRDULUL your bit for the ministry.

Then after we've all earnestly striven,
To do our "bit" terrestrial;
The summons has come
By God so gently given;
We shall receive eternal life
And a glorious reward celestial.
A Brother Who Sympathizes.

RETURNED SOLDIERS
Get special rates in college. For particulars, write Meridian College, Meridian, Miss.

Missionary Day at the S. B. T. Seminary, January 1, 1919.

Wednesday, January 1, was our second Missionary Day for this session. As is the custom, the various groups met in their respective places for a program before the general missionary program for the day. At the meeting our Tri-State Group, we were fortunate indeed in having the president of our seminary, Dr. E. Y. Mullens, to speak to us. He spoke to us in a most appealing and forceful way about our Seminary and Training School bringing out the necessity of enlisting more men and women for the training here. He brought out reasons why more men and women do not come here for the logical training, the new opportunity and responsibility of Baptists in this new age, and the human link in the call to the ministry. He said the real difficulty was that young men do not hear the call. That is, our pastors and Christian workers of today are not preaching about it, they do not put out the call and consequently, our young men do not answer that which they do not hear. Dr. Mullin made each one of us feel our responsibility in this great enlistment campaign, and we determined with our hearts to use our every effort in getting young men and women who have been called into the ministry or into definite Christian work to come here and fit themselves for the best and most efficient service for our Master.

At the general meeting in the Seminary chapel we had two most inspiring and uplifting addresses on Missions. Dr. W. D. Nowlin, of Louisville spoke to us on "The Motive for Missions" using Jno. 3:16 as a basis for his address. He brought out the fact that God's love for the world was the great motive that backs up the mission cause. The second speaker was Dr. Spencer Tunnell, pastor of the First Baptist Church of Morristown, Tennessee. His subject was the "Task of Missions," and in a most interesting way he brought us face to face with the bigness of the task, the responsibility of missions, the difficulties which we encounter and the importance and extent of our task. "The Mission of Christ," he said is to save the whole man and the whole world. Teach them how to live and make a living; teach them how to live the "more abundant life" which Jesus came to bring.

This day in our lives here was a mountain top experience, and as we enter upon the New Year with such exhortations we feel appalled at our responsibility; but we must set our faces to the task and through the power of God in our lives do our part in winning the world to Christ.

EARNESTINE LOWTHER.

Your Eyes
Granulated Eyelids. Eyes inflamed by exposure to Sun, Dust and Wind quickly relieved by Murine Eye Remedy. No Smarting, just Eye Comfort. At Your Drugists or by mail 60c per Bottle. For Book of the Eye free write Murine Eye Remedy Co., Chicago.

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 36
ESTABLISHED 1858
THE C. S. BELL CO. MILLSBORO, OHIO



THE CATALOG THAT IS A HELPER

THERE is a difference in seed catalogs. Some are only pricelists, others deceive through boasting statements, untruthful descriptions and claims. Hastings' 1919 Catalog represents the Hastings business honestly and truthfully. It is a helper because the cultural directions are right, every description correct and no exaggerated claims are made.

Hastings' Seeds Are Dependable

For 30 years they have been planted in every Southern State to the entire satisfaction of the planter. They have a reputation for purity and quality based on tests for 30 years by hundreds of thousands of gardeners and farmers. They can always be depended on. Our 1919 100-page handsomely illustrated Catalog tells you about them. Send now for a copy of this "helper" catalog. It's free.

H. G. HASTINGS COMPANY
"The South's Foremost Seedsmen"
ATLANTA, GA.

Nuxated Iron Spreads Health and Strength to 3,000,000 People Annually. Get Your Share!

When you think of the successful men and women you know—people who are doing things worth while—you will find that they possess force, vim and energy—the kind that simply brim over when the blood is filled with iron.

Iron is red blood food—it helps put strength and energy into the veins of men and roses into the cheeks of women.

A prominent New York Surgeon and former Adjunct Professor of the New York Post Graduate Medical School and Hospital, Dr. Kenneth K. MacAlpine, says: "If people would only realize that iron is just as indispensable to the blood as is the air to the lungs and be just as particular about keeping up a sufficient supply at all times there would, in my opinion, be far less disease resulting from anaemic, weakened conditions. In my opinion, Nuxated Iron is the most valuable tonic, strength and blood builder any physician can prescribe."

Manufacturers' Note: Nuxated Iron, which has been prescribed and recommended by physicians and which is used by over three million people annually is not a secret remedy, but one which is well-known to druggists everywhere. Unlike the older inorganic iron products, it is easily assimilated and does not injure the teeth, make them black nor upset the stomach. The manufacturers guarantee successful and entirely satisfactory results to every purchaser or they will refund your money.



IF BACK HURTS USE

SALTS FOR KIDNEYS

E: Less Meat If Kidneys Feel Like
Lead on Bladder Bothers You
—Meat Forms Uric Acid.

Most folks forget that the kidneys, like the bowels, get sluggish and clogged and need a flushing occasionally, else we have backache and dull misery in the kidney region, severe headaches, rheumatic twinges, torpid liver, acid stomach, sleeplessness and all sorts of bladder disorders.

You simply must keep your kidneys active and clean, and the moment you feel an ache or pain in the kidney region, get about four ounces of Jad Salts from any good drug store here, take a tablespoonful in a glass of water before breakfast for a few days and your kidneys will then act fine. This famous salt is made from the acid of grapes and lemon juice, combined with lithia, and is harmless to flush clogged kidneys and stimulate them to normal activity. It also neutralizes the acids in the urine so it no longer irritates, thus ending bladder disorders.

Jad Salts is harmless; inexpensive; makes a delightful effervescent lithia-water drink which everybody should take now and then to keep their kidneys clean, thus avoiding serious complications.

A well-known local druggist says he sells lots of Jad Salts to folks who believe in overcoming kidney trouble while it is only trouble.

Mastered Bookkeeping

And Now Enjoyed a Big Salary After
Only Eight Days of
Instruction.

The following extract is from an enthusiastic letter from one of our students who is now receiving a handsome salary. Due both to his ability and the most thorough, though rapid, course he took: "After just eight days' study I completed the bookkeeping course. I cannot say enough for your method of teaching this subject. I think I am doing anyone a favor every time I advise them to attend Spencer-Ellis' Business College. You not only save money and time, but you are taught the best system of bookkeeping." W. A. Roberts, Jr., Calvert, Ala.

Mr. Roberts' experience is only one of many. The maximum time necessary is 15 to 20 days and most pupils finish it much sooner. The rapidity and thoroughness is the result of the unique and effective method of instruction with the Ellis Bookkeeping Chart, an excellent invention of Prof. Ellis. Enroll now—it takes little time and money. Write for literature. Spencer-Ellis Business College, Birmingham, Ala. Branches at Jasper, Albany, Anniston, Cullman.

CUTS AND BRUISES,

burns, stings, sores, boils and the numerous other mishaps amount to little. If left alone, however, and if aided by the careless touch of a dirty hand an ugly sore will result and frequently blood poison. It is dangerous. Don't trifle. Apply Gray's Ointment immediately. It will instantly soothe the wound, cleanse the sore, kill the germs and put it on a steady road to recovery. Keep it on your shelf for every emergency. Its constant use for a hundred years has made it a family word in every household. Ask your druggist. If he can't supply you send his name to W. F. Gray & Co., 800 Gray Bldg., Nashville, Tenn., and you will receive a liberal sample free.

TETTERINE
for the COMPLEXION

50c at your Druggist's or from
Shuptrine Co., Savannah, Ga.

NEWS IN THE CIRCLE
MARTIN BALL

Dr. H. L. Winburn has been elected editor of the Baptist Advance, the Arkansas Convention paper. This will not interfere with his duties as pastor of the Aradelphia Church. Rev. E. J. A. McKinney has been the successful edi-

Dr. J. R. Hobbs has resigned the pastorate for several years.

torate of the First Church, Jonesboro, Ark., to accept a call to the First Church, Birmingham, Ala. The Jonesboro church regrets to give him up very much.

Pastor J. W. Mayfield, of Mart, Tex., has declined the call to Columbia and will remain in his present field. The church at Mart is much rejoiced and after his decision raised his salary from \$2400 to \$3000. These Mayfields are great preachers and pastors.

The annual report of the deacons of the First Church, Dallas, Texas, is marvelous. The exhibit shows the free-will offerings to have reached \$134,040.85. Of this sum \$63,651.26 has been used to bless humanity around the world. All indebtedness has been cancelled. The running expenses, including salaries, was \$22,861.01.

Rev. T. E. Shelton, of Roff, Okla., has been called to the pastorate of the Church at Paducah, Texas. He accepts and will enter the new field at once.

Pastor W. R. Brown, of the Tabernacle Church, Houston, Texas, has been called to the pastorate of the church at Rusk, Texas. His decision has not yet been announced.

Rev. E. J. A. McKinney has been elected Enrollment Secretary of Arkansas. He resigned his position as editor of the Baptist Advance after thirteen years faithful and efficient service. He is one of our best men.

The Southern Baptist Theological Seminary will celebrate Founder's Day of that institution January 11 at 10 o'clock. Dr. W. B. Crumpton, of Alabama, and Dr. Carter Helen Jones, of Philadelphia are the speakers.

We extend our deepest sympathies to Dr. P. E. Burroughs, of the Sunday School Board and other members of the family in the home going of his father and husband. He died at Mineral Wells, Texas and was buried at Henrietta, same state.

Bro. Geo. H. Boone, who has been studying in the Southwestern Seminary, Ft. Worth, for some years, was ordained to the gospel ministry, by his mother church, Bethel, near Coldwater, recently. He accepts the charge of a church in Temple, Texas.

Dr. H. F. Buckner, Superintendent of Buckner Orphan's Home, Dallas Texas, celebrated his 86th birthday, January 3. Friends from all over the state gathered to do honor to the great benefactor. Over \$11,000 in cash and Liberty Bonds were contributed. Dr. Buckner received several handsome presents. There are over 600 children in the Home.

Rev. M. R. Cooper, of Virginia, has been called to the care of the churches at Shelby and Duncan. He has entered

upon the work and the prospects look bright. Rev. W. E. Farr left these churches in good condition, with the indebtedness all wiped out.

The church at Drew has called Rev. Webb Brame who did such excellent work at New Albany, before going into war work. He has accepted and will begin work next Sunday.

Rev. L. F. Gregory, of Shelby, has accepted the call to Lambert for half time, and efforts are on foot to get another church for half time close by. We have no better pastor and worker than Bro. Gregory.

Pastor W. R. Cooper, of Sumner, is busy at work for Christian Education. He is succeeding admirably. His church has released him to aid in this emergency campaign.

Rev. W. M. Groom, of Kentucky, has been called to the pastorate of the church at Russellville, Ark. He has accepted and will go to the new field at once.

Dr. I. E. Gates goes from the First Church, Amarillo, Texas, to the First Church, San Antonio. This field was made vacant by the removal of Dr. Porter to Oklahoma City, First Church.

The Martin, Tenn., Church has secured the services as pastor of Dr. E. L. Carr to succeed Rev. I. N. Penick. Dr. Carr has been supplying the church for sometime, and by his splendid preaching endeared himself to the membership of the church.

50 EGGS A DAY

"Since using 'More Eggs' I get 40 to 50 eggs a day instead of 8 or 9," writes A. J. Woodward, of St. Cloud, Fla. This scientific tonic has made big egg profits for thousands of poultry raisers all over the United States. Get ready now and make big profits out of your hens this winter. A \$1.00 package will double the egg production and a million dollar bank guarantees to refund your money if you are not entirely satisfied. Send \$1.00 now to E. J. Reefer, the poultry expert, 5251 Reefer Bldg., Kansas City, Mo., or send \$2.25 and get 3 regular \$1.00 packages on special discount for a full season's supply. Or write for his valuable free book that tells the experience of a man who has made a fortune out of poultry.

CONCERNING THE CONVENTION
ANNUALS.

Owing to the epidemic of "flu" a number of the associations were forced to postpone their meetings—some did not meet until after the meeting of the convention. The statistics that go into the annuals are made up from the letters to the association and the delay in these meetings necessitated a delay in the issuance of the annuals. The secretary feels this note of explanation is due all concerned. We have the promise of the minutes in a very short while.

Faithfully yours,

WALTON E. LEE,
Secretary.

GO TO COLLEGE—Educated men and women needed greatly. Fine positions awaiting the educated. Special offers to ambitious young people. For particulars, write Meridian College, Meridian, Miss.

NO TONIC LIKE HOOD'S

Sarsaparilla For a Time like This,
After Influenza, the Grip,

When pure blood, rebuilt strength and regulated bowels are essential.

In the after-effects of influenza, the grip and other prostrating diseases, Hood's Sarsaparilla has remarkable health-helping effect.

It expels the poisons that have weakened and depleted the blood, causing pallor, anemia, flabby flesh and lax muscles. It is the standard blood remedy with a successful record of nearly fifty years.

Many people need a fine, gentle, easy cathartic in these trying times. We recommend Hood's Pills, used in the best families, and equally effective with delicate women or robust men. Easy to take, easy to operate.



Better Than Pills
For Liver Ills.

You can't
feel so good
but what NR
will make you
feel better.

FROST PROOF CABBAGE PLANTS
Millions of large, well-rooted, hardy plants ready. Varieties: Jersey and Charleston Wakefields, Succession Drumhead, Flat Dutch, Sureheader. All grown from Long Island seed and true to type and name. Prices, by mail, 500 for \$1.50, 1,000 for \$2.50. By express collect, 1,000, \$2.00. Over 5,000 at \$1.50 per 1,000.
BRUCE WHOLESALE PLANT CO.,
VALDOSTA, GA.

PERSONAL EFFICIENCY?
MOBILE BUSINESS
COLLEGE
Edwin G. Brown, Mgr.
Mobile, Ala.

DR. R. S. CURRY

Practice limited to the diseases of the
Eye, Ear, Nose and Throat
and proper fitting of Glasses.
Office in Century Building.
Office hours 9 a. m. to 12; 2 p. m. to 4.

To Cure Chills

Go to your local dealer and
get a bottle of Swamp Chill
and Fever Tonic, and take
according to directions.

ECZEMA

IS CURABLE. Write me today and I will
send you a free trial of my mild, soothing
guaranteed treatment that will prove it.
Stops the itching and heals permanently.

DR. CANNADAY
1225 Park Square, Sedalia, Missouri.

THE INTERROGATION POINT WHICH HANGS OVER OUR ACADEMIES.

Christian secondary education is dangling over a precipice and a strong current throughout the South is tending to sweep it over the brink. Two forces are in this current, one the increasing value of the high school system, the other is the heavy pull which the colleges are making on the denominational treasury, leaving apparently very little available for secondary education. Mr. Rockefeller, so we have heard, has decided to give not a dollar to denominational secondary schools, claiming that the high schools fill the needs. In almost every public discussion of denominational education the note is heard sounding the knell of secondary education and tolling its funeral dirge.

But what shall our denomination do? Shall it put a plate at its educational table for the secondary grade, or shall it bid its boys and girls to creep under the wings of the high schools and seek their educational shelter there? Why have secondary schools in these days of high school efficiency? Why load the denomination with a number of academies to support, when in every community an up-to-date state school flings open its doors to every boy and girl without money or price? There is no need for such academies if they provide nothing more than the state schools. But our denominational schools are Christian schools, and not only Christian but Baptist, and this fact lifts them out of the state school realm into a vastly different, higher realm. A Baptist academy is a prodigiously different institution from the average high school. The academy must, of course, equal the state school in all matters of academic or secular education, but it must add to this those influences and ideals and that spiritual atmosphere which are included in the words "Christian" and "Baptist."

The bottom question, therefore, is, "Do we need the secondary schools?" We answer:

1. The parents need them, for who does not know that multitudes of fathers and mothers are scanning the horizon for a good Christian school to which to send their boy or girl—a school in a quiet Christian community, manned by Christian teachers and permeated with Christian ideals, a school where these boys can be free

from the temptations and evil associations of their home town?

2. Our denomination needs the secondary schools. If it needs the college it needs also the academy. If it includes education in its schedule, it should provide for its young people not only at their college age but also at their academy age. What? Shall a wide-awake, double-breasted denomination build one great college at the top and say to its young people, "Scatter yourselves under whatever influences you may choose or drift into, and here at the top we keep a big school with the gates open for whoever of you may find their way here?" Nay, if our denomination touches the educational task, then let it do thorough work. Let it take its young people in hand at their more plastic age. The Catholics take their young people at the early age and in their kindergarten grade put their religious stamp upon them, and they leave them not until their young men and maidens emerge as graduates in their college departments. If we held our constituency as the Catholics hold theirs we would be far more multitudinous than we are; and if the Catholics were as evangelistic as are we, they would leap into larger numerical proportions.

We know that the subject of denominational education is endowed with many complexities and we would not wield our pen in any dogmatic fashion, but surely Baptists ought to pause long before confining their educational activities simply to the college age. We are in peril of deciding that the large sums needed for equipping our colleges satisfactorily mark the limit of our financial ability in the educational realm. Rather let us may out our educational program on the larger basis. Let each state have its one great college with two, three or more academies strategically located in the state and then let the denomination grapple the task of their full equipment, and, with proper purpose, planning and execution, the givers will be found and the total sum raised. We write these words not as an attempted treatment of the Kentucky situation, but as dealing with the general education status as it exists throughout the South. We do not pose as an educational diagnostician but simply drop these observations for the benefit of any who may travel this way.—Baptist World.

WINTERSMITH'S CHILL TONIC

SOLD FOR 50 YEARS.

For MALARIA, CHILLS and FEVER.

ALSO A FINE GENERAL STRENGTHENING TONIC. Sold by All Drug Stores.

GOSPEL TENTS



of the best quality for very reasonable prices. Workmanship unsurpassed. Material of the best grade. Our tents are known for their good quality all over the U. S. A. Write for prices and full information.

Atlanta Tent and Awning Co.,
P. O. Box 974-A, Atlanta, Ga.

THE HOLMAN HOME BIBLE

FOR
OLD
FOLKS



FOR
THE
HOME

Printed from large, clear Pica type, with marginal references, family record and maps. This HOME BIBLE is new and very desirable for every day use, containing all the advantages of a Family Bible in a compact size that can be easily handled, with record for births, marriages and deaths. The best Bible obtainable for old folks, who need extra large, clear print and a light-weight book.

No. 2014. Durably Bound in French Seal Leather, full flexible covers, round corners, red under gold edges, silk head bands and silk marker, gold titles.

Our Price, Postpaid. \$4.15

USE THIS COUPON

THE BAPTIST RECORD,

Jackson, Miss.

Send me by mail, postpaid, one HOLMAN HOME BIBLE. I enclose \$4.15, according to your special postpaid price.

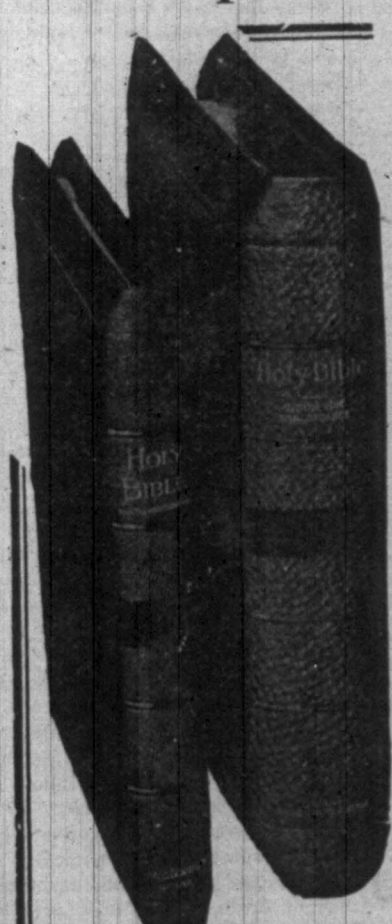
(Signed)

Postoffice

Date.....191.....

A Beautiful India Paper Concordance Bible

For
\$5.00
An Ideal Gift



BLACKFACE TYPE

Large, clear, blackface self-pronouncing Minion — looks almost as large as Long Primer. Clean cut and clear print.

INDIA PAPER

Fine white world renowned India paper; opaque, strong and yet very thin and durable, thus giving you a small Bible in large print.

MOROCCO BINDING

Extra quality of Persian Morocco, red under gold leaves; French calf lined to edge, silk sewed, head band and register. Will last a life time.

THE BEST HELPS

References, Concordance and maps are all the best.

PERFECT BINDING

Bound under the wonderful new patent which prevents the Bible from breaking in the back. We guarantee Size, 5 1/4 x 7 1/4 x 1/2 of an inch thick.

PRICE IS LOW

This Bible is easily worth \$8.00, but we are able to offer it to you at this season for only \$5.00.

I enclose \$5.00 for which send to me postpaid your \$8.00 Bible No. 398.

Name

Address

This cut shows the difference in the size of the regular paper and this marvelous thin, strong, India paper.

The Baptist Record, Jackson, Mississippi

KILLS CATARRH GERMS

Famous Hyomel—Mr. Booth's Wonderful Discovery.

Some years ago, the noted Richard T. Booth, founder of the blue ribbon movement and temperance orator and leader of international fame who induced over a million men to sign the pledge developed a very serious catarrhal trouble. Seeking to regain health, he went to inland Australia where he breathed day and night the anti-septic balsams as given off by the Eucalyptus forests.

This experience led Mr. Booth to the discovery of the most wonderful catarrhal treatment known to medical science—Hyomel, which is formed from the purest oil of Eucalyptus combined with other healing and antiseptic ingredients. Hyomel is a germ killing vapor, absolutely harmless but wonderfully effective in the treatment of Catarrh and colds of the head, Catarrhal Coughs, Bronchial Catarrh, Spasmodic Croup, Catarrhal Laryngitis or Hay Fever.

The treatment is simple but most scientific. You breathe Hyomel. It is pronounced the only method of treatment that sends by direct inhalation to the most remote part of the air passages, a balsamic air that destroys germs and bacilli of bronchial catarrh in the breathing organs, soothes and always irritates and enriches and purifies the blood. All druggists. Booth's Hyomel Co., Atlanta, N. Y.

The next time
you buy calomel
ask for



The purified calomel tablets that are entirely free of all sickening and salivating effects.

Medicinal virtues vastly proved.
Guaranteed by your druggist. Sold only in sealed packages. Price 35c.

Your Convenience

It is frequently the case that articles of merit in the medical line cannot be secured from the local druggist. Smaller druggists are unable to stock every medicine that is sold.

With nine large stores and the largest stock of medicines in the Southeast, we can furnish at a moment's notice any medicine or toilet article sold. When a medicine is sold in the South, Jacobs is the first to stock it.

We will, therefore, for your convenience, ship you postpaid by return parcel post, any medicine advertised in this paper at the market price.

If there is a saving between the market price and JACOBS' CUT PRICE, after paying postage, we will remit you the difference. Just write us.

Jacobs' Pharmacy
Mail Order Dept. 16.
Atlanta, Ga.

TETTERINE

Makes low necks and short sleeves possible. It clears the skin.

50c at your druggist's, or from the SHURTLINE CO., SAVANNAH, GA.

GOVERNMENT AND RELIGION

By George W. McDaniel, D. D.

We have been passing through unusual times. The war has changed many things—some for better, some for worse. The government has insisted upon the subordination of everything else to one object, "the winning of the war." Right loyally have the people complied. They have surrendered their individual rights, sacrificed their own interests, suppressed their own convictions that the government might have a free hand in carrying out its program. When our people could not commend they have kept silent. All this is indubitable proof of their patriotism. It is a refutation of the charge that democracy cannot co-ordinate and concentrate for a huge task.

Such submission to governmental authorities in time of war, however, does not signify that we have ceased to think for ourselves; nor is it to be interpreted as indicating that we have forgotten our religious rights and privileges in the American system; nor does it mean that we have permanently foregone the guaranteed right of free speech. If we have submitted where protest was unavailing it was only for the time being. Now that the war is practically over, we may, with propriety and in justice to our conscience, give expression to our convictions.

In general, it may be said that the government in a military situation enters into a field in which it has no business in normal civil life; namely, that of religion. Entering this field to meet a national emergency, the obligation is imperative to deal with all religious equality. To practice or allow any discrimination in such case is just as much a violation of the principle of religious liberty as if government were to attempt in civil life to regulate the religious life of the people.

Violating a Principle.

The government violated the priceless principle of "equal rights to all and special privileges to none" by admitting Roman Catholic organizations into the camps and excluding Episcopalians, Baptists et. al. The ground for this action, we have all heard, was that the Y. M. C. A. represented the Protestant denominations. It ignored the fact, however, that to a Baptist his message is just as precious and vital as the creed of the Roman Catholic is to him. It permitted the denomination that stands for the authority of the "Church" to have access to the soldiers, and denied that right to the denomination that stands for the authority of the Bible. It discriminated in favor of the Roman Catholics and against the Baptists. As an Episcopalian Bishop recently said in my hearing, having his own denomination in mind: "The Church should have the right to follow her children. The government called our children into the service and then said to the spiritual mother, 'you cannot follow and minister to them as a Church.'" That, I say respectfully, was going beyond the government's real authority and violating the principle laid down in the Bill of Rights and incorporated in the Constitution of the United States.

Another instance of governmental meddling in religious and discrimination in favor of the Catholics was the order to merge the War Service funds. If the Catholics were to be recognized as sufficiently separate and distinct

and apart from others to be given special privileges in the camps, why should they be placed on a parity with others when a campaign was to be made for funds? Had the Baptists been permitted to have their buildings in the camps they would have erected them and maintained them, and would have provided the funds without asking the government or anybody else to aid them. The government gave the Catholics access and it denied it to the Baptists, and then violated its own rule on which it admitted the Catholics, by lumping them with other war work activities when money was needed. Those who read know that this was not the wish of the head of the Y. M. C. A. nor the original program, but that it was brought about after the Knights of Columbus held a meeting, in which they protested to the government and in some way influenced the President to change his mind and merge the funds. Why is it that Catholic protests are effective at the White House and Baptist protests are not? If the Baptists were not a people seven million strong, if they were only one million strong, that would not invalidate their rights under the Constitution. Fair treatment should be given to every denomination, irrespective of its size. It is antagonistic to the very principle of separation of Church and State for the Church that constantly meddles in State affairs to be given preference by civil authorities.

Making it Hard to Do Right.

Gladstone once said that it was the duty of the government "to make it easy for people to do right." The government made it hard for Baptists to do their duty by the moral welfare of the men in the service when it not merely approved but practically originated and forced a joint campaign by which Baptists had to give to Roman Catholic propaganda or be misjudged by their fellow citizens as penurious, bigotted and unpatriotic. It is not to the point to say that the United War Work Campaign was a success. The machinery employed in this campaign, and the patriotic temper of our people would make any thing a success. Success doesn't validate wrong or injustice. The Catholics should have gone it alone in raising funds for their special work, since they had sought an undesired recognition by the government as being distinct from all others. The truth is their failure to secure the amount sought in their first campaign made them apprehensive lest they should fail in a second. They used the opportunity in the United Campaign to exploit their exaggerated numbers and proclaim their patriotism. They were the only ones in the joint meetings, so far as I heard, who had the bad taste to parade statistics and advertise the loyalty of their "church" in America. If some of us counted as they do we would astound ourselves with startling statistics.

A Real Propaganda.

There is no use to say that the Catholic organizations in the camps is not a propaganda. We know better. If it was not propaganda, how did it come about that in one camp in the South a priest proselyted eighty-odd Protestant young men; that in another camp a priest strung beads around a dying Protestant in the hospital and received him into the Roman Catholic Church before he died; that numbers



Children smile when they take

FOLEY'S HONEY TAR

- 1st. It tastes good.
 - 2nd. It makes them feel good.
 - 3rd. It will turn a distressed, fretful child into a happily smiling one.
- Because it is just what children ought to have for feverish colds, coughs, croup, "snuffles" and heavy, wheezy breathing. It puts a healing, soothing, coating on a feverish, inflamed, tickling throat, and it stops coughs quickly. It is good for croup, too. It contains no morphine, chloroform, or other drug that you would not like to give to young children, and it is just as effective for grown-ups.

INFLUENZA, COLDS, PNEUMONIA, SORE THROAT

Yield Quickly to Antiseptic Oil Treatment.

Many are finding relief from Influenza, Colds, Sore Throat and perhaps preventing pneumonia, it is said, by the use of

Müller's Antiseptic Oil known as

Snake Oil

Its great penetrating, pain relieving qualities insure almost instant relief when applied freely on the chest or throat, well greased when first symptoms arise. The Oil penetrates through to the affected parts and tends to open up the air passages, making breathing more easy, relieving the pains. And for the cough a few drops on a little sugar usually brings prompt relief. Don't fail to have a bottle on hand when the attack comes on, and if used according to directions results are assured, or your money refunded. On sale by all druggists, or mailed direct from Herb Juice Medicine Co., Jackson, Tenn.



Constipated?

If so, you can obtain sure relief by taking

RAMON'S LIVER PILLS

For HEADACHE

Take the Old Reliable Liquid Remedy.
20 Years Success Behind it
CAPUDINE
No Acetanilide Heart Depressant. It Relieves Quickly—Try it.

\$125.00 JOB FOR YOU

We will make of you a good bookkeeper-stenographer-pennman BY MAIL at 1-6 cost of course at college; will secure for you \$85-to-\$125-a-month position or REFUND your money. Business men endorse our EIGHT WEEKS' Civil-Service-Merit-Bookkeeping Course. Government approves our Civil-Service-Bookkeeping Set; about 85 per cent. of Government stenographers write our Shorthand. More than 300,000 bookkeepers, stenographers, bankers, owe their success to our Home-Study Course. Write right now DRAUGHN'S COLLEGE, Dept. 17, Montgomery, Ala.



BELL'S
FOR INDIGESTION

Try Making Your Own Cough Remedy

You can save about \$2, and have a better remedy than the ready-made kind. Easily done.

If you combined the curative properties of every known "ready-made" cough remedy, you probably could not get as much real curative power as there is in this simple home-made cough syrup, which is easily prepared in a few minutes.

Get from any druggist 2½ ounces of Pinex, pour it into a pint bottle and fill the bottle with syrup, using either plain granulated sugar syrup, clarified molasses, honey, or corn syrup, as desired. The result is a full pint of really better cough syrup than you could buy ready-made for three times the money. Tastes pleasant and never spoils.

This Pinex and Syrup preparation gets right at the cause of a cough and gives almost immediate relief. It loosens the phlegm, stops the nasty throat tickle and heals the sore, irritated membranes so gently and easily that it is really astonishing.

A day's use will usually overcome the ordinary cough and for bronchitis, croup, whooping cough and bronchial asthma, there is nothing better.

Pinex is a most valuable concentrated compound of genuine Norway pine extract, and has been used for generations to break up severe coughs.

To avoid disappointment, ask your druggist for "2½ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

FOOT COMFORT ASSURED Brooklyn Man Solves the Problem.

It is no longer necessary to suffer agonies that are caused by misfit shoes, for Mr. Simon of Brooklyn has proven that he can fit perfectly by mail. Simon's EzWear shoes are built to give every possible foot comfort; they are soft and stylish and do not need breaking in. They fit like the proverbial pair, the minute you wear them. Every pair is guaranteed to give satisfaction and to fit perfectly.

Mr. J. R. Simon will gladly send a free catalogue of over 500 styles of EzWear shoes to all who write him, along with his scientific self-measuring blank. Write for your copy today and give your feet their much needed happiness. Address a communications to Mr. J. R. Simon, 158 Broadway, Brooklyn, N. Y., and you will receive personal attention.



YOUR FACE?

Is the Complexion Mud-dy, Tanned, Freckled?

If troubled with skin eruptions, sunburn, pimples, try

PALMER'S SKIN SUCCESS SOAP

It cleanses, softens and clears the skin and tends to remove sunburn, tan, freckles, blackheads, pimples and eczema.

Thoroughly antiseptic. Ask your druggist, or write for free samples to

THE MORGAN DRUG CO.,
1521 Atlantic Ave., Brooklyn, N. Y.

Easier on Man and Team

Blount

"True Blue" PLOWS

True To Name

Field-tested first

Built to outlast two other good plows. If your dealer doesn't handle this line, write us. Blount Plow Works, Evansville, Ind.

Stop Itching

SKINS WITH TETTERINE.

50c at your druggist's, or from

SHUPTRINE CO., Savannah, Ga.

of our young men whose eyes are open and who are alert to the insidious methods of Romanists have said personally or in letters that the Catholics were working for their ends, and that outsiders didn't realize what they were doing; that Romanist services in the camps were featured and a press publicity given to them out of proportion to their importance and sometimes to the disparagement and neglect of Protestant services. The government might have known from the whole history of the Romanists what they would do under the special rights granted them in the camps. The Romanists could not be true to their religion without propaganda and proselytism. They believe that all outside of their church are lost, whether they be Presbyterians, Methodists, or what not, and they are conscientiously bound to put forth every effort to bring all others into their Church.

Last of all comes the proposal for a "Liberty Church" in the "Ordinance Reservations." These reservations are owned, or controlled, by the government for the making of explosives. The government admits the Roman Catholics and the Jews to these reservations and says to all the other denominations "you cannot come in except through the "Liberty Church." "Liberty" is a misnomer. The rules for governing that "Church" show that it represents anything but "Liberty." It is so regulated and restricted that the constituent members do not control. It is also an attempt at amalgamation, and, as Bishop Thompson said in a recent conference which I attended at Newport News, there is danger of "chemical reaction."

The government says bluntly that it is impossible to admit the denominations to these reservations. Why impossible? Take Penniman, for example—an ordinance reservation six miles from Williamsburg. One-half of the eight thousand people at Penniman were Baptists, or from Baptist families, or of Baptist inclination. They said so by cards which they signed in the religious census of Penniman. Yet the Roman Catholics, who represent only a small per cent., are allowed to function at Penniman, and the Baptists, who represent fully half of the people, are forbidden. The government urged people to move to these reservations and work on munitions. Baptists responded and have taken their wives and children and set up family life in the reservation and the government prescribes that they shall not have a Church. Where is the justice, or the common sense, or the law for this?

The "Liberty" Church.

The promoter of the "Liberty Church," a very amiable and earnest gentleman, by the way, said, perhaps inadvertently, in the Newport News conference, that it was hoped that when the war was over there would come about from these "Liberty Churches" an interchange of Church membership and open communion. The Baptist State Mission Board of Virginia sent a committee to the conference on the "Liberty Church," instructed to present the following resolutions:

1. We are earnestly desirous of co-operating in every possible way in caring for the religious life of the people in and around the ordinance reservations.
2. We consider the proposed plan of

the "Liberty Church" undesirable and impractical.

3. In our judgment, if the denominations are not to be permitted to function separately in the reservations, the object aimed at can be better attained by and through the Y. M. C. A.

4. We are ready to secure and contribute a fair percentage of such funds as may be necessary to support a Y. M. C. A. in each ordinance reservation.

It developed that the Episcopalians were almost as averse to the "Liberty Church" as were the Baptists. A Bishop referred to the government's infringement upon religious freedom for which they had fought and, turning to a Baptist, he said, "and the Baptists also." We were glad to know that the Episcopalians were jealous for religious freedom and that they interpreted the proposal of the "Liberty Church" just as we did. It will make no headway in Virginia. Why cannot the government see that it is best for the government and the denominations and all the people to leave them free in the exercise of their religion? We shall prosper most under such a government. The denominations could function in a reservation of ten thousand people as frictionlessly as they do in a town of ten thousand people. If the government could just realize that it is not competent to manage the religion of the people it would free itself from many a blunder.

A Needed Protest.

I am more convinced than ever of the wisdom of the Baptist people and the necessity for presenting our views clearly and forcefully and fraternally. As we once took the lead in winning and establishing religious freedom we should now take the lead in clarifying and preserving it. We might waive the declarations of our Baptist people under the old regime of religious oppression; we might leave others to narrate our struggles for entire separation of Church and State and confine the issue to just one question: "Shall the government abide by the will of the people as incorporated in the laws of the States and nation?" On that issue we would submit that all the Bills of Rights provide for full freedom of religious opinion and worship, and for equality before the law of all religious denominations and their members; and many forbid the establishment of any particular Church or sect, and declare that no public money ought to be applied in aid of any religious body or sectarian institution.

Furthermore, we would submit that the constitution specifies that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Congress is the only law-making body, and what it cannot do an official or department or board or an agent of the government cannot do. And what cannot be done directly cannot be done indirectly. Yet, when four thousand Baptist people in a munition community are told they cannot have a Baptist Church where they are asked by the government to live and work and where seven million Baptists are forbidden to minister to their members in the camps, it is both an evasion and violation of the fundamental law of the land by officials who have no constitutional prerogatives in the matter. When the government offers to build a church on government land for Ro-

man Catholics it is appropriating public funds for sectarian purposes. When it forbids the Baptists to erect a building at their own expense in such a reservation it is destroying "the equality before the law of all religious denominations." It appears that some of "the powers that be" care nothing "for full freedom of religious opinion and worship." I am aware that religious freedom is a civil right, and that in times of war necessities and emergencies may alter, for the time being, this right; but I am not aware of any authority in war or peace for inequality of unfairness and injustice towards any denomination or for governmental assumption of religious functions.

YOU WILL WRITE A LETTER LIKE THIS.

I wish I knew which one of the thousands of letters I receive would have the most weight with you, my friend. I can't quote all of them here, but I am going to ask you to read these carefully and then give me a chance to renew your health and make you write me one very much like them:

Barnard St., Savannah, Ga.
Mr. N. F. Shivar, Shelton, S. C.
Dear Sir: I was suffering with indigestion, stomach and liver disorders and all its train of horrifying phenomena for several months. I had lived on milk, soft boiled eggs, shredded wheat, a very insufficient diet for an active working man, and, of course, from disease and starvation was in a very low state of nervous vitality and general debility. I ordered ten gallons of your Mineral Water, which I used continuously, reordering when necessary, and in four months gained twenty-nine pounds, was strong and perfectly well and have worked practically every day since. It acts as a general renovator of the system. I prescribe it in my practice and it has in every instance had the desired effects. It is essential to use this water in as large quantity as possible, for its properties are so happily blended and in such proportion that they will not disturb the most delicate system. It is purely Nature's remedy.

A. L. R. AVANT, M. D.
Lords, S. C.
I have tested your Spring Water in several cases of rheumatism, chronic indigestion, kidney and bladder troubles, and in nervous and sick headaches, and find it has acted nicely in each case, and I believe that if used continuously for a reasonable time it will give permanent relief. It will purify the blood, relieve debility, stimulate the action of the liver, kidneys and bladder, aiding them in throwing off all poisonous matter.

C. A. CROSBY, M. D.
These are not selected cases nor are the results unusual. I receive thousands like them from physicians, ministers, lawyers, merchants, farmers, manufacturers and every conceivable profession. I want the satisfaction of receiving such a letter from you. No matter what your complaint may be, dyspepsia, indigestion, nervous headache, rheumatism, kidney or liver disease, or any curable ailment that has not responded to drugs. I invite you to match your faith in the Spring against my pocket-book. If the water fails to benefit you simply say so, return the empty demijohns and I will promptly and willingly refund your money—every cent. Sign below:

Shivar Spring,
Box 18C, Shelton, S. C.
Gentlemen:
I accept your offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns, which I agree to return within a month.

Name
Address
Shipping Point
(Please write distinctly.)

NOTE:—"I have had the pleasure of serving the little church at Shivar Springs as Pastor for years, and am therefore well acquainted with Mr. Shivar and his associates, whom I gladly commend as honorable business men and worthy of the confidence of the public. I have personally derived great benefit from the use of the Shivar Mineral Water and have knowledge of its beneficial effects in a great number and variety of cases."—Rev. A. MacA. Pittman.

EVENING MEDITATION.

"One more day's work is done and we are one day nearer home." The rapidity of time has never been equalled by the genius of man. Old time, notwithstanding his age has never lost his dexterity, his noiseless wings flits by so rapidly that we frequently heed not his going but still he makes his usual rounds regardless of our inertness to keep pace with him. The shadows swing round with perfect regularity but the human eye cannot discern their motion but they get there all the same. The hands of the clock appear to be motionless but it rings out the alarm of the passing hour. All the powers of earth cannot stay the progress of time. Time is so precious that only one moment is allotted to a person at once. Time is allotted to man for living and dying. As man passes out of time he launches into eternity, endless and boundless. All nature is laden with abundant evidence of the fleeting of time if people would only take heed of it. The last day, hour and moment is surely coming to human life. Wealth and honor is no barrier to their coming. Who is ready and who will be ready for that last moment? Every tick of the clock brings us that much nearer the end. Death is much nearer than it was at the ushering in of last New Year. Each pulsation of the heart witness that time is fast falling to the rear and soon the last link will have slipped from our grasp. Tonight may be our last night, tomorrow may never come. It is wise to be ready. Remember, dear reader, that some day or some night death's messenger will knock at your door and call for that soul of yours and you will have to go though storms may be raging, lightnings playing or darkness reigning, the summons must be answered and you must stand before God in person. If you are unsaved let these things engage your last thoughts before falling asleep at night. People that lived long before you or I had being, were warned of pending dangers in their dreams. God has warned you in many ways of the dangers that confront you for the present and for the future; will you heed the warning? A young man whose father had died before his remembrance, was reared by a pious Christian mother, and in his estimation her life was spotless. When he had just about reached the stage of manhood his mother died leaving him an orphan boy with a nice little fortune all for himself. His business affairs soon brought him in touch with dissolute company that soon led him to dissipation and financial ruin. He dreamed one night that he had a difference with one of his neighbors that lived across a little stream from himself. He took his gun and started over to get satisfaction. The crossing for the little stream was an ordinary foot-log with which he was quite familiar. He mounted the log and started over, when he had gotten about half way everything changed and instead of a little stream and a good sized log, he found himself on a small sized rope with a broad, deep, rolling and foaming river beneath him. He was very much alarmed and looked back to see if any one was in sight when he saw his mother coming toward him. She stepped on the rope and walked with ease and deliberation until she was in reach of him when

she took the gun and tossed it into the rolling river and then took him by the hand and led him back to the bank from which he had started. When he stepped from the rope to the ground, he awoke and found it was only a dream. But he never forgot that dream. It is needless to say that deep conviction seized upon him and a new life commenced and frequently when he would tell the dream to an audience with streaming eyes and quivering chin the effect was marvelous on most of the listeners. Don't forget the warnings of a dream. They are for evening meditation.

J. M. HUTSON,
L. B., No. 316 McCumb, Miss.

SHORT BUSINESS COURSE FOR SOLDIERS—For those who cannot go through college. Special rates for soldiers. Meridian College, Meridian, Miss.

GOLDEN WEDDING ANNIVERSARY OF REV. AND MRS. W. C. GRACE.

It was on the 22nd day of the present month (December) when through the kind providence of God our much beloved Brother and Sister, W. C. Grace reached their golden wedding anniversary and such was the warmth of the loving esteem in which they are held by Christian friends in Gulfport with whom they have lived and labored in the cause of Christ, so long that the day was celebrated and made a happy one for them and for those that helped to make it so. It should be said that Rev. Grace was one time pastor of First Baptist Church, Gulfport and served it a number of years.

Without their knowledge of the movements of members of the Woman's Missionary Society and when Brother Grace and other members of the family were attending church services (the day being Sunday) which were being conducted by our new pastor, Rev. W. J. Mahoney, their home was decorated with beautiful green vines and white flowers and golden fruit, which caught the attention and surprised the returned occupants. This was only the beginning for soon those honored ones and family together with Pastor Mahoney and wife and the writer were ushered into the dining room and seated around the dining table which was laden with a variety of choice edibles. Pastor Mahoney led in thanks to God for His goodness, after which a letter which was written by Brother W. R. Washington and read by the writer, which was expressive of the feelings of numerous members of the First Baptist Church, expressive of their love for these saintly ones, and of their joy in spirit over their golden wedding anniversary. Then followed the partaking of the delicious feast most heartily. After which the company retired to the sitting room where an expression of thought was given by the writer on marriage as a Divine institution and the wisdom and goodness of it as exemplified in the life and character of these servants of the Lord whose golden wedding anniversary was being celebrated, and whose labors together in the cause of Christ and whose hallowed influence has glorified God and has been a benediction to many and whose children rise up and call them blessed. Then in response to these expressions there

Mothers — Know what you give your children.

The open published formula appears on every bottle of

MRS. WINSLOW'S SYRUP

The Infants' and Children's Regulator

Senna—a prompt, efficient, vegetable cathartic.

Rhubarb—a rejuvenator of digestive action.

Sodium Citrate—an effective regulator of the bowels—used frequently with other ingredients by learned doctors in treating colic and diarrhoea.

Sodium Bicarbonate—highly valuable in treating severe gastric indigestion in children.

Oil of Anise, Fennel, Caraway, Coriander, Glycerine, Sugar Syrup, all of which help to make this formula the very best that medical skill can devise. If it were possible to improve this formula it would be done regardless of the fact that a bottle of Mrs. Winslow's Syrup now costs twice as much to make as any other similar preparation. Yet it costs you no more than ordinary baby laxatives.

At all Druggists

ANGLO-AMERICAN DRUG CO., 215-217 Fulton Street, N.Y.
General Selling Agents: Harold F. Ritchie & Co., Inc. New York Toronto, Canada

Add To Your Income

Many who have a surplus over their present needs take advantage of the 4 per cent. we pay on Certificates of Deposit which we issue in any amounts for four, six and twelve months. Thus adding to their income and relieving themselves of all worry incident to the safety of the investment because the same is guaranteed under the Depositors' Guaranty Law of the State in this, the First Guaranteed Bank in the State, whose resources exceed \$3,500,000.00.

Banking by Mail a Specialty.

The Merchants Bank & Trust Co.
"THE GUARANTEED BANK."

J. M. HARTFIELD, President.

O. B. TAYLOR, Vice-President.

Seed Free "TOM WATSON" \$10.00 Prize
BRYSON SEED COMPANY'S PRIZE WATERMELON.

OUR OFFER: A packet of seed sent FREE to every farmer, melon raiser or gardener who will send for it; also \$10.00 in gold for the largest melon raised therefrom. This is the finest melon we know of. Very sweet for home use and superb for shipping. Packet of seed with a copy of our new catalog sent same day your address reaches us. Affidavit of grower accepted. Prize awarded September 1, 1919.

BRYSON SEED CO., P. O. Box 19, Greenville, S. C.

followed from the heart and lips of the affectionate husband a beautiful eulogy of the devoted wife who had been to him a helpmeet indeed. Then was heard the voice of a noble son, Herbert, being the only present one of four living sons, who spoke in few words, but meaningful of his devotion to and loving appreciation of his dearly beloved parents. He doubtless expressed the feelings of his absent brothers when speaking of his own. Then was closed this interesting feature of the celebration with an unctuous prayer by Pastor Mahoney.

O happy celebration for Jesus was present in Spirit, as He was at the marriage in Cana of Galilee in bodily form.

During the afternoon there came a number of beloved friends to greet these saints of the Lord and to express to them their congratulations and continued good wishes for them.

With their faces turned toward the setting sun of their earthly lives and in happy hope looking beyond and upward toward that "city which hath foundations whose maker and builder is God" did we behold them on their golden wedding anniversary celebration. O Lord grant we pray thee that the light from thy glorious presence may illumine their pathway more and more as they approach nearer and nearer toward their eternal heavenly home for Jesus sake. Amen.

O. D. BOWEN,